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# CRITICAL REVIEW.

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For the Month of *June*, 1784.

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*Travels into Poland, Russia, Sweden, and Denmark. By William Coxe, A.M. F.R.S. In Two Volumes. 4to. 2l. 2s. sewed. Cadell.*

**I**T appears from the Dedication of this work, that Mr. Coxe had visited the northern countries of Europe in company with lord Herbert; and we find from the Preface, that he had an opportunity of performing the tour with some peculiar advantages. In regard to Poland, he was honoured with information from persons of the highest rank and authority; with respect to Russia, the empress herself, we are told, deigned to answer some queries relative to the state of the public prisons; and Mr. Muller, the late celebrated historian, also favoured him with various communications. The accounts relative to Sweden were chiefly obtained by the traveller's researches in that country; but some of them by the information of several intelligent Swedish gentlemen, since the author's return to England; and the materials which he collected in Denmark, though comparatively less extensive, are however, like those in the other parts of the narrative, derived from unquestionable authorities.

The work begins with an account of the history and government of Poland. To elucidate this subject, the author recites the principal incidents which gradually diminished the royal prerogative of the ancient Polish kings, and at last produced the establishment of a monarchy wholly elective. He divides the history of Poland into four periods, corresponding with the classes under which its sovereigns are usually ranged; namely, those of Lesko, Piast, Jaghellon, and other different families. Mr. Coxe, with great justice, rejects the authority of the Polish annals prior to the accession of Micislaus II.

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the fourth sovereign of the line of Piast, and who mounted the throne in the year of the Christian æra 964.

Historians have differed widely in opinion relative to the nature of the Polish government, during the whole of the second period above-mentioned; some contending that the monarchy was elective, and the sovereign limited in his power; while others, on the contrary, have affirmed that the crown was hereditary, and its authority absolute. This controversy however, as our author observes, may be easily reconciled. The crown seemed hereditary, from its continuance in the same family; and had also the appearance of being elective, because, upon the death of the king, his successor was formally recognized in an assembly of the nobility and clergy. In respect to the extent of the king's authority, his power, as in the generality of feudal governments, when exercised by an able and enterprising prince, triumphed over all controul; but, in the hands of a feeble sovereign, was easily depressed by the privileges of a licentious and warlike nobility.

About the middle of the fourteenth century, Cassimir the Great retrenched the exorbitant power of the principal nobility, and granted certain immunities to those of the inferior class. This policy had probably been attended with good effects, had not his nephew Louis, king of Hungary, to secure the succession to the throne, been obliged to subscribe certain conditions, which infringed the power of the sovereign, and increased that of the barons in the same proportion.

After this period followed several other innovations of the original constitution, all unfavourable to regal prerogative; such as the convention of a national diet, invested with the sole power of granting supplies, and the introduction of the celebrated *Liberum Veto*. Of the latter of these institutions our author delivers the following account.

‘The most extraordinary characteristic in the constitution of Poland, and which seems peculiarly to distinguish this government from all others, both in ancient and modern times, is the *Liberum Veto*, or the power which each nuntio enjoys in a free diet, not only like the tribunes of ancient Rome, of putting a negative upon any law, but even of dissolving the assembly. That every member of a numerous society should be invested with such a dangerous privilege, in the midst of the most important national transactions, is a circumstance in itself so incredible, as to deserve a minute enquiry into the causes which introduced a custom so pregnant with anarchy, and so detrimental to public welfare.

‘The privilege in question is not to be found in any period of the Polish history antecedent to the reign of John Cassimir.

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It was under his administration, that in the year 1652, when the diet of Warsaw was debating upon transactions of the utmost importance which required a speedy determination, that Sicinski, nuntio of Upita in Lithuania, cried out, "I stop the proceedings." Having uttered these words, he quitted the assembly, and, repairing immediately to the chancellor, protested, that as many acts had been proposed and carried contrary to the constitution of the republic, if the diet continued to sit, he should consider it as an infringement of the laws. The members were thunderstruck at a protest of this nature, hitherto unknown. Warm debates took place about the propriety of continuing or dissolving the diet: at length, however, the venal and discontented faction, who supported the protest, obtained the majority; and the assembly broke up in great confusion.

' This transaction changed entirely the constitution of Poland, and gave an unlimited scope to misrule and faction. The causes which induced the Poles to acquiesce in establishing the *Liberum Veto*, thus casually introduced, were probably the following.

' 1. It was the interest of the great officers of state, particularly the great general, the great treasurer, and great marshal, in whose hands were vested the administration of the army, the finances, and the police, to abridge the sitting of the diet. These great officers of state, being once nominated by the king, enjoyed their appointments for life, totally independent of his authority, and liable to no controul during the intervals of the diets, to which alone they were responsible. This powerful body accordingly strongly espoused the *Liberum Veto*, conscious they could easily, and at all times, secure a nuntio to protest; and by that means elude all enquiry into their administration.

' 2. By a fundamental law of the republic, all nobles, accused of capital crimes, can only be brought to trial before the diet; and as, at the period just mentioned, many persons stood under that description, all these and their adherents naturally favoured an expedient tending to dissolve the only tribunal, by which they could be convicted and punished.

' 3. The exigencies of the state, occasioned by the continual wars in which Poland had been engaged, demanded, at this particular crisis, an imposition of several heavy taxes: as the sole power of levying all pecuniary aids resided in the diet; all the nuntios, therefore, who opposed the raising of additional subsidies, seconded the proposal for shortening the duration of that assembly.

4. But the principal reason, which carried through, and afterwards supported the power of dissolving diets, is to be derived from the influence of some of the great neighbouring powers, interested to foment anarchy and confusion in the Polish councils. Before this period, if they wished to form a

cabal, and to carry any point in the national assembly, they were obliged to secure a majority of votes : under the new arrangement they were able to attain their end on much easier terms, and to put an end to any diet unfriendly to their views, by the corruption of a single member.

'The bad effects of the *Liberum Veto* were soon felt by the nation to such an alarming degree, that all the members in the diet of 1670, bound themselves by an oath not to exert it, and even passed a resolution, declaring its exertion entirely void of effect in the course of that meeting. Notwithstanding, however, these salutary precautions, one Zabokrziski, nuntio from the palatinate of Bratlau, interposing his negative, brought this very diet to a premature dissolution.

'This *Liberum Veto*, indeed, has been always considered by the most intelligent Poles as one of the principal causes which has contributed to the decline of their country. From the æra of its establishment public business has continually suffered the most fatal interruption ; it abruptly broke up seven diets in the reign of John Cassimir ; four under Michael ; seven under John Sobieski ; and thirty during the reigns of the two Augusti : so that within the space of one hundred and twelve years, forty-eight diets have been precipitately dissolved by its operation ; during which period, Poland has continued almost without laws, without justice, and, excepting the reign of John Sobieski, with few symptoms of military vigour. Yet so strongly did the motives above displayed attach the Poles to this pernicious privilege, that in the act of confederacy, framed in 1696, after the decease of John Sobieski, the *Liberum Veto* is called the dearest and most invaluable palladium of Polish liberty.'

With respect to the late dismemberment of Poland, Mr. Coxe affirms, upon unquestionable authority, that the partition was first projected by his Prussian majesty, who had long cast a wishful eye towards Polish or Western Prussia. This province, exclusive of its fertility, commerce, and populousness, was, on account of its local situation, highly inviting to that monarch. For as it lay in the space that separated his German dominions from Eastern Prussia, the Poles, while in possession of it, might at any time prevent the communication between those parts of his territories ; and from an inconvenience of this nature he had experienced the most fatal effects during the course of the last general war. By the acquisition of Western Prussia, his dominions would be rendered compact ; and his troops, in time of war, be able to march from Berlin to Koninsburgh without interruption. On the commencement of the troubles in Poland, however, he cautiously avoided discovering any eagerness to interfere in the affairs of that country ; and though he had concurred with the em-  
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press of Russia in raising Stanislaus Augustus to the throne of Poland, he declined taking any active part against that prince in favour of the confederates. At last, when the whole kingdom became convulsed with civil commotions, and desolated likewise by the plague, he, under pretence of forming lines to prevent the spreading of the infection, advanced his troops into Polish Prussia, and occupied the whole district. This policy of his Prussian majesty was imitated by the emperor, to whom, as our author observes, the plan of partition had been communicated by Frederic, either upon their interview at Neiss in Silesia, in 1769, or in that of the following year, at Neustadt in Austria. The plague presenting to Joseph likewise a specious pretence for stationing troops in the territories of the republic, he increased his army towards the Polish frontiers, and gradually extending his lines, occupied the whole territory, which has since been annexed to his dominions. The partition of Poland, as Mr. Coxe remarks, affords a very striking instance of the vicissitude of human affairs. Of the three partitioning powers, Prussia was formerly in a state of vassalage to the republic; Russia once saw its capital and throne in the occupation of the Poles; and Austria, hardly a century ago, was indebted to a sovereign of this country for the preservation of its metropolis, and almost even for its existence.

Of all the countries which have fallen under our author's observation, he considers Poland as the most distressed; nor do the natives, he informs us, attempt to deny this melancholy fact. A general corruption pervades all ranks of people. Many of the first nobility do not blush to receive pensions from foreign courts. One professes himself publicly an Austrian, a second a Prussian, a third a Frenchman, and a fourth a Russian. The nation has few manufactures, and hardly any commerce. The king is almost without authority; the nobles in a state of uncontrouled anarchy; and the peasants groaning under a yoke of feudal despotism, far worse than the tyranny of an absolute monarch.

The account which Mr. Coxe delivers of the constitution of Poland appears to be accurate, and is interspersed with many judicious observations; but we must now quit this part of the work, to view him in the character of a traveller, rather than that of a politician. He informs us, that the city and suburbs of Cracow occupy a vast tract of ground, but are so thinly peopled, that they hardly contain sixteen thousand inhabitants. Many of the streets are broad and handsome; but almost every building bears striking marks of ruined grandeur; the churches alone seem to have preserved their original

magnificence. The town is furrounded with high walls of brick, strengthened by round and square towers, of whimsical shapes, in the ancient style of fortification. Towards the southern part, near the Vistula, rises a small eminence or rock, on the top of which stands the palace, furrounded with brick walls and old towers, forming a kind of citadel to the town. All the rooms in the palace are of fine dimensions, displaying several marks of ancient magnificence, but totally without furniture.

From the apartments of the palace, the traveller and his company commanded an extensive view of the neighbouring country, which is principally a large sandy plain. They observed particularly two very large mounds of earth, or barrows, one of which is, by tradition, called the burial-place of Cracus duke of Poland, who is supposed to have built the town of Cracow, in the year 700; the other is said to be the sepulchre of his daughter Venda, who is reported to have drowned herself in the Vistula, that she might not be compelled to marry a person for whom she had an invincible aversion.

The burial-place of the kings of Poland appears to have much attracted our author's attention; and in surveying their venerable monuments, we meet with repeated instances of his tender and sentimental observation. Omitting these pleasing parts of the narrative, however, as well as his account of the manners and customs of the Poles, we beg leave to conduct the imagination of our readers to Warsaw. This city and its suburbs occupy a vast extent of ground; and are supposed to contain between sixty and seventy thousand inhabitants. The whole town has a melancholy appearance, exhibiting that strong contrast of wealth and poverty, luxury and distress, which pervades every part of this unhappy country. At this place Mr. Coxe had the honour of being introduced to the king of Poland, who talked to each of the company a considerable time in the most obliging manner. We are informed he said many handsome things of the English nation, and mentioned his residence in London with great appearance of satisfaction. The king of Poland is handsome in his person, with an expressive countenance, a dark complexion, Roman nose, and penetrating eye.

In an apartment of the palace the king, we are told, gives a dinner every Thursday to the men of Letters, who are most conspicuous for their learning and abilities. His majesty presides at table, and takes the lead in the graces of conversation as much as in rank; and, though a sovereign, condescends to be a most entertaining companion. The persons  
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who are admitted to this society read, occasionally, treatises upon different topics of history, natural philosophy, and other miscellaneous subjects. The king studiously encourages all attempts to refine his native tongue; and being fond of poetry, this species of composition is also much cultivated at those weekly meetings.

For the gratification of our readers, we shall present them with the author's account of an entertainment given by the king, and one likewise by his brother prince Poniatowski.

'In obedience to the king's condescending invitation, we set off about eight in the evening, and drove to one of the royal villas, situated in the midst of a delightful wood, about three miles from Warsaw. The villa is small, consisting of a saloon, and four other apartments upon the first floor, together with a bath, from which it takes its name of *la Maison de Bain*: above stairs are the same number of rooms; each of them fitted up in the most elegant manner. The king received us in the saloon with wonderful affability: his brother and two of his nephews were present, and a few of the nobility of both sexes, who generally compose his private parties. There were two tables for whist, and those who were not engaged at cards walked about, or stood at different sides of the room, while the king, who seldom plays, conversed occasionally with every one. At about half an hour after nine, supper being announced, we followed the king into an adjoining apartment, where was a small round table with eight covers: the supper consisted of one course and a desert. His majesty sat down, but eat nothing; he talked a great deal without wholly engrossing the conversation. After supper we repaired to the saloon; part of the company returned to their cards, while we, out of respect to the king, continued standing, until his majesty was pleased to propose sitting down, adding "we shall be more at our ease chatting round a table." We accordingly seated ourselves, and the conversation lasted without interruption, and with perfect ease, till midnight, when the king retired. Before he withdrew, he gave a general order to a nobleman of the party, that we should be conducted to see every object in Warsaw worthy of a stranger's curiosity. This extraordinary degree of attention penetrated us with gratitude, and proved a prelude to still greater honours.

'August 5. We had the honour of dining with his majesty at the same villa, and experienced the same ease and affability of reception as before. His majesty had hitherto talked French, but he now did me the honour to converse with me in English, which he speaks remarkably well. He expressed a great predilection for our nation: he surprized me by his extraordinary knowledge of our constitution, laws, and history, which was so circumstantial and exact, that he could not have acquired it without infinite application: all his remarks were pertinent,

just, and rational. He is familiarly acquainted with our best authors, and his enthusiastic admiration of Shakespeare, gave me the most convincing proofs of his intimate acquaintance with our language, and his taste for the beauties of genuine poetry. He inquired much about the state of arts and sciences in England, and spoke with raptures upon the protection and encouragement which our sovereign gives to the liberal arts, and to every species of literature. After we had taken our leave, we drove round the wood to several other villas, in which the king occasionally resides. They are all constructed in different styles with great taste and elegance. His majesty is very fond of architecture, and draws himself all the plans for the buildings, and even the designs for the interior decorations of the several apartments.

In the evening we had the pleasure of meeting his majesty at his brother's, prince Poniatowski, who gave us a most elegant entertainment at a garden which is situated near his villa, and is richly ornamented with buildings. The taste of the Polish nobility is not to be controuled by want of any materials; for if they cannot procure them from nature, they make a representation of them by art. In the present instance, as there are no quarries of stone near Warsaw, the prince has substituted a composition so nearly resembling stone, that the most minute observer can scarce discover the difference. We arrived at the garden about nine; it was a beautiful evening of one of the most sultry days we had experienced this summer. After walking about the grounds, we came to a grotto of artificial rock, where a spring of water dripped through the sides, and fell into a basin with a pleasing murmur. We were scarcely assembled in this delightful spot, when the king made his appearance; we rose up to meet him; the usual compliments being passed, we attended his majesty about the grounds, and then returned to the grotto, round which we ranged ourselves upon a bank covered with moss. The moon was now risen, and added greatly to the beauty of the scene. I happened to be seated next to the king (for all form and ceremony was banished), who talked with me as usual, in English, on the arts and sciences, literature, and history. In the course of this conversation I ventured to ask whether there was any good poetry in the Polish language. His majesty told me, "We have some lighter pieces of poetry, by no means contemptible, and an indifferent epic poem; but the work of chief poetical excellence in our tongue is a fine translation of the *Gerusalemme Liberata* of Tasso, far superior to any translations of that admirable poem in other languages; some Italians of taste and judgment have esteemed it not much inferior to the original performance." I then took the liberty of inquiring about the historical productions of Poland; when the king informed me, that they had no good history of their country in Polish, which he looked upon as a national reflection, though he flattered him.



himself it would soon be removed, as a person of genius and erudition, admirably calculated for the undertaking, was now employed in that work. Upon expressing my surprize at a circumstance almost peculiar to Poland, that they had no history in their native tongue, his majesty condescended to acquaint me, that they had several excellent historians, all of whom however had written in Latin; "the knowlege of this language," his majesty remarked, "is very general among the Poles; the earliest laws are all drawn up in Latin until the reign of Sigismund Augustus, when they began to be composed in the vernacular language; the older *Paſta Conventa* are all in Latin; those of Ladislaus IV. being the first that appeared in Polish." This conversation, in which I was at a loss whether to admire most the knowlege or condescension of the king, was interrupted by the prince, who proposed a turn in the garden before supper: his highness led the way, and the company followed; we passed through a subterraneous passage, long and winding, with here and there a single lamp, which shed a glimmering light; we came at length to a wooden door, which seemed the entrance into some hovel; it opened, and we found ourselves, to our great astonishment, in a superb saloon, illuminated with innumerable lamps. It was a rotunda, with an elegant dome of the most beautiful symmetry; in the circumference were four open recesses between pillars of artificial marble; in the recesses were sofas, with paintings *in fresco*, representing the triumphs of Bacchus, Silenus, Love, and the victory of the empress of Russia over the Turks. As we were all admiring the beauty and elegance of the rotunda, our ears were on a sudden regaled with a concert of exquisite music from an invisible band. While we were listening to this agreeable performance, and conjecturing from what quarter it came, a magnificent table was suddenly spread in the midst of the saloon with such expedition, as to resemble the effects of enchantment. We immediately sat down to supper with the king, the prince, and a chosen company: our spirits were elevated by the beauty of the saloon, by the hospitality of the prince, and by the affability of the king; who, so far from being a constraint to the society, greatly enlivened it by his vivacity, and seemed the soul of the party.

At a subsequent *fête champêtre*, given by the princess Zartoriska, our author had again the honour of conversing familiarly with the king of Poland, whom, independently of the lustre of a crown, which is apt to dazzle the judgment, he represents as really one of the politest and most agreeable gentlemen in Europe.

[To be continued.]

A Tour

*A Tour in the United States of America. By J. F. D. Smyth, Esq. 2 Vols. 8vo. 10s. 6d. in Boards. Robinson.*

THE curiosity of Great Britain has hitherto been little interested in the description of the provinces which she lately occupied in North America. Those several countries being, in point of settlement, only of recent origin, they could exhibit none of those monuments of former times, which give celebrity to many of the nations of Europe and Asia; and being also generally peopled with emigrations from the parent state, they afforded no room of gratifying the mind with any new representation of life and manners. Notwithstanding these circumstances however, the faithful description of a country, abounding with natural scenes of extraordinary magnificence, will always merit the attention of an inquisitive people; and to behold the exertions of industry gradually rescuing an immense continent from primeval wildness and solitude, is a prospect which cannot but afford pleasure to those who would study human nature by observing the progress of society.

The author of the present work very justly remarks, that all the accounts yet published of America have been confined to the greater objects; and that not a single writer has descended to the minutiae, which compose as well the true perspective, as the real grand intercourse of life. It is professedly with the view of supplying this defect, that he has engaged in the narrative now under our examination: nor can we avoid considering him as well qualified for such an undertaking, both from his long residence in America, and the capacity which he discovers of making pertinent observations on the subject. We shall therefore proceed to lay before our readers a general account of this Tour; and we enter on the task with greater pleasure, that, while the traveller presents us with much information, intermixed with entertaining anecdotes, he appears to be, in a great measure, divested of political prejudices. The picture which he draws is certainly calculated to convey a knowledge of the country and people of America, without any apparent intention to excite, in his British readers, either animosity on one hand, or the spirit of emigration on the other.

In what year Mr. Smyth, who appears to be a native of Great Britain, sailed for America, we are not informed; but on the fourth of August, he came within the Capes of Virginia, and anchored, the same evening, in Hampton-Road. The night being calm, the voyagers were much annoyed by musketoos, which prove extremely troublesome not only by their bite, but by a small, shrill, disagreeable note, peculiarly preventive



ventive of sleep. The traveller, the day after his arrival, went up Elizabeth river, in the yawl, about twenty miles, to Norfolk, which he describes as beautifully situated at the forks of that river, with the town of Portsmouth at the distance of about eight hundred yards. Norfolk was, at that time, in a flourishing state of improvement, and daily increasing; but was unfortunately destroyed by fire, during the civil commotions.

Mr. Smyth, with the other voyagers, soon afterwards proceeded up James river, and came to anchor close by James Town, formerly the metropolis of Virginia, but now hardly deserving the name of a village.

The roads here are said to be excellent; the face of the country is level, the soil rather sandy; but the whole land appears to be one continued forest, interspersed with openings where the trees have been cut down, and the ground is cultivated in plantations of different dimensions, generally at the distance of four or five miles from each other. Williamsburg, which our author visited, is an inland town, situated in a healthy climate, about seven miles from York river on the north, and the same distance from James on the south. Here is a handsome street, a mile in length, where the view is terminated by a commanding object each way. One of these is the capitol, an elegant public building, in which the assembly and courts of judicature are held; the other, an old monastic structure, named the college of William and Mary. About the middle, between these two buildings, on the north side, a little retired from the street, stands a large, commodious, and handsome structure, then the residence of the governor. All the public edifices are built of brick, but the generality of the houses are of wood, chiefly painted white, and are all detached from each other. Races are held at Williamsburg twice a year, when such horses, we are told, are started as would make no despicable figure at the principal course in England. Annual sports of the same kind are established almost at every town and considerable place in Virginia. The inhabitants of Virginia, of all ranks and denominations, are excessively fond of horses, especially those of the race-breed. The most indigent person has his saddle-horse, which he constantly uses in travelling on business; for in this country, except when hunting, nobody goes on foot the smallest distance.

At Richmond, near the falls of James-River, the appearance of the country undergoes a total change. From the sea to this place, through an extent of about a hundred and fifty-five miles, universally covered with woods, hardly any hill,

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or even an eminence, is to be seen ; but here a ledge of rocks interrupts the whole stream of the river, for the length of seven miles ; during the course of which, this vast current of water rushes down with great impetuosity, tumbling and dashing from rock to rock, with a tremendous roar, that is heard at the distance of many miles. The land suddenly rises into hills of a great height, and abounds with prodigious rocks, and large stones, as well as trees. On the summits of those hills, most of which overlook, and many of them overhang the falling torrent of the James, are built handsome houses, commanding a wild and extremely grand prospect.

‘ The James, here, says our author, is about half a mile wide ; the tide flows up to the very rocks of the falls, which continue to interrupt the current for the length of seven miles above. There are several islands in the river among the falls, which are chiefly covered with wood and rocks ; but are of small extent : the tide reaches the lower end of one of these islands, which is serviceable in checking the violence of the torrent of the water in the falls, and thereby favours the passage of the ferry-boats below.

‘ There are three towns at this place. Richmond, the largest, is below the falls, and is separated only by a creek, named Shokoes, from the town of Shokoes, which joins the lower end of the falls ; these are both on the north side of the river : on the south side stands the town of Chesterfield, best known by the name of Rocky-Ridge, from its situation.

‘ Vessels of small burthen come up to the rocks on the falls, and large ships come within two miles of them to load.

‘ At James town, the river is between two and three miles wide ; and just above it is always fresh water : the breadth decreases gradually to the falls.

‘ During my residence at Richmond, I made several little excursions around in the adjacent country, on visits to several gentlemen who honoured me with invitations. Among those, from whom I received particular attention and civilities, were Thomas Mann Randolph, of Tuckahoe, esq. R. Good, of Chesterfield, esq. Mr. Cary, &c.

‘ I also rode as far as Westham, a small town on the James, seven miles above Richmond, just where the falls commence. Tobacco, the grand staple of Virginia, is navigated down the river from the back country to Westham, in hogsheds of a thousand weight each, ready for exportation, every hogshed upon two canoes lashed together ; then it is brought by land-carriage to Shokoes, or Richmond, as the falls totally intercept and preclude all communication by water for their continuance of seven miles.

‘ In floods, an immense body of water comes down the James, which swells to a great height and astonishing wideness, overflowing all the low ground for many miles ; but at the falls,



falls, where the mountains arise abruptly on each side, and confine the river within more narrow bounds, the noise, violence, and impetuosity of the torrent, is not to be described. It is dreadfully tremendous and awful.

‘ It seems that once, when the river was in such a state, a man, who was bringing down his tobacco to market, instead of landing at Westham, being quite intoxicated with spirituous liquor, was carried down the torrent; and, amazing to think on! arrived safe at Shokoes warehouse-wharf below, with his tobacco; having been brought to the shore, after he had got over all the falls, by boats sent out from thence to his assistance, by those who, with astonishment and horror, observed him in his dreadful rapid descent and passage over them. When he was brought to the shore, he was still in a state of insensibility and stupefaction, occasioned by inebriation and terror.

‘ This is indeed one of the most extraordinary accidents that has occurred, or perhaps was ever heard of; but I have no reason to doubt the fact, as it was related to me, and vouched for, by several persons of credit and veracity, who were eyewitnesses of this singular event.’

The anecdote above related is doubtless very extraordinary; but facts of a similar kind, we know, have been affirmed by other travellers, as incidents not uncommon in the celebrated cataracts of the Nile.

The whole appearance of this country is represented as strikingly novel to an European.

‘ The air, the sky, the water, the land, and the inhabitants, being two-thirds blacks, are objects entirely different from all that he had been accustomed to see before. The sky clear and serene, very seldom over-cast, or any haze to be observed in the atmosphere; the rains falling in torrents, and the clouds immediately dispersing. Frequent dreadful thunder in loud contending peals; thunder gusts happening often daily, and always within every two or three days, at this season of the year. Erusations and flashes of lightning, constantly succeeding each other, in quick and rapid transitions. The air dry, and intensely hot in the summer, cold and piercing in the winter, and always keen and penetrating. During the night, thousands of lights, like bright burning candles, being large winged insects, called fire-flies, gliding through the air in every direction; frequently vanishing, and perpetually succeeded by new ones. The rivers, large expanses of water, of enormous extent, and spreading under the eye as far as it can comprize; nature here being on such a scale, that what are called great rivers in Europe, are here considered only as inconsiderable creeks or rivulets. The land, an immense forest, extended on a flat plain, almost without bounds; or arising into abrupt ascents, and at length swelling into stupendous mountains, interspersed

terpersed with rocks and precipices, yet covered with venerable trees, hoary with age, and torn with tempests. The mountains suddenly broken through, and severed by mighty rivers, raging in torrents at the bottom of the tremendous chasm, or gliding in awful majestic silence along the deep vallies between them. The agriculture on the plantations is different from every thing in Europe; being either tobacco, three feet high, with the plants a yard apart; or Indian corn, at the distance of six feet between each stalk, in regular strait rows, or avenues, frequently twelve or fifteen feet in height.

While the mind is filled with astonishment, and novel objects, all the senses are gratified.

The flowery shrubs which over-spread the land, regale the smell with odoriferous perfumes: and fruits, of exquisite relish and flavour, delight the taste, and afford a most grateful refreshment.

The prodigious multitude of green frogs, reptiles, and large insects, on the trees, as well as the bull-frogs in the swamps, ponds, and places of water, during the spring, summer, and fall, make an incessant noise and clamour; the bull-frogs, in particular, emitting a most tremendous roar, louder than the bellowing of a bull, from the similarity of whose voice they obtained their name; but their note is harsh, sonorous, and abrupt, frequently appearing to pronounce articulate sounds, in striking resemblance to the following words, Hoghead tobacco. Knee deep. Ankle deep. Deeper and deeper. Piankitank, and many others; but all equally grating and dissonant. They surprise a man exceedingly, as he will hear their hoarse, loud, bellowing clamour just by him, and sometimes all around him, yet he cannot discover from whence it proceeds; they being all covered in water, and just raising their mouth only a little above the surface when they roar out, then instantly draw it under again. They are of the size of a man's foot.

Nor can you perceive the animals from whence the sounds in the trees proceed, they being most effectually hid among the leaves and branches. So that at first this absolutely appears to be a country of enchantments.

In a subsequent chapter, Mr. Smyth describes the manner of life usual with each rank of the inhabitants. The gentleman of fortune rises about nine o'clock; when perhaps he walks as far as his stables, which is seldom more than the distance of fifty yards from his house. After seeing his horses he returns to breakfast, which generally consists of tea or coffee, bread and butter, with very thin slices of venison-ham, or hung-beef. He then lies on a pallet, on the floor, in the coolest room in the house, in his shirt and trowsers only, with a negroe at his head, and another at his feet, to fan him and keep off the flies. Between twelve and one he takes a draught  
of



of bumbo, or toddy, a liquor composed of water, sugar, rum, and nutmeg, which is made weak, and kept cool. He dines between two and three, and at every table, whatever else there may be, a ham and greens or cabbage, is always a standing dish. At this meal he drinks as he pleases, of cyder, toddy, punch, port, claret, and madeira. Having drank some few glasses of wine after dinner, he returns to his pallet, with his two blacks to fan him, and continues to drink toddy, or sangaree, the whole afternoon. He does not always drink tea. Between nine and ten in the evening he eats a light supper of milk and fruit, or wine, sugar, and fruit, &c. and almost immediately retires to bed for the night.

The lower, and many of the middling classes, live very differently. A man of this description rises in the morning about six o'clock. After drinking a mixture of rum, water, and sugar, made very strong, he walks, or more frequently rides, round his plantation, breakfasts about ten o'clock, on cold turkey, cold meat, fried homminy, toast and cyder, ham, bread and butter, tea, coffee, or chocolate; which last, however, is seldom tasted but by the women. The rest of the day he spends much in the manner before described in a man of the first rank; only cyder supplies the place of wine at dinner, and he eats no supper. The women very seldom drink tea in the afternoon; the men never.

While the superior classes of inhabitants indulge themselves in almost Asiatic luxury, the poor negroes are destined to a slavery, which more disgraces the countries beyond the Atlantic than any other part of the world. This subject is painted by our author in so strong a light, and the contrast so striking, that we shall lay it before the reader in his own words.

‘The poor negroe slaves alone work hard, and fare still harder. It is astonishing, and unaccountable to conceive what an amazing degree of fatigue these poor, but happy, wretches do undergo, and can support. He is called up in the morning at day-break, and is seldom allowed time enough to swallow three mouthfuls of homminy, or hoe-cake, but is driven out immediately to the field to hard labour; at which he continues, without intermission, until noon; and it is observed, as a singular circumstance, that they always carry out a piece of fire with them, and kindle one just by their work, let the weather be ever so hot and sultry. About noon is the time he eats his dinner, and he is seldom allowed an hour for that purpose. His meal consists of homminy and salt, and, if his master be a man of humanity, he has a little fat, skimmed milk, rusty bacon, or salt herring, to relish his homminy or hoe-cake, which kind masters allow their slaves twice a week: but the number of those, it is much to be lamented, are very few; for the poor  
slave

slave generally fares the worse for his master's riches, which consisting of land and negroes, their numbers increase their hardships, and diminish their value to the proprietor, the expense precluding an extension of indulgence and liberality.

‘ They then return to severe labour, which continues in the field until dusk in the evening, when they repair to the tobacco-houses, where each has his task in stripping allotted him, that employs him for some hours. If it be found, next morning, that he has neglected, slighted, or not performed his labour, he is tied up, and receives a number of lashes on his bare back, most severely inflicted, at the discretion of those unfeeling sons of barbarity, the overseers, who are permitted to exercise an unlimited dominion over them.

‘ It is late at night before he returns to his second scanty meal, and even the time taken up at it, encroaches upon his hours of sleep, which, altogether, do never exceed eight in number, for eating and repose.

‘ But instead of retiring to rest, as might naturally be concluded he would be glad to do, he generally sets out from home, and walks six or seven miles in the night, be the weather ever so sultry, to a negroe dance, in which he performs with astonishing agility, and the most vigorous exertions, keeping time and cadence, most exactly, with the music of a banjor (a large hollow instrument with three strings), and a quaqua (somewhat resembling a drum), until he exhausts himself, and scarcely has time, or strength, to return home before the hour he is called forth to toil next morning.

‘ When he sleeps, his comforts are equally miserable and limited; for he lies on a bench, or on the ground, with only an old scanty single blanket, and not always even that, to serve both for his bed and his covering. Nor is his cloathing less niggardly and wretched, being nothing but a shirt and trousers, made of coarse thin hard hempen stuff in the summer, with the addition of a sordid woollen jacket, breeches, and shoes, in the winter.

‘ The female slaves fare, labour, and repose, just in the same manner; even when they breed, which is generally every two or three years, they seldom lose more than a week's work thereby, either in the delivery, or suckling the child.

‘ In submission to injury and insults, they are likewise obliged to be entirely passive, nor dare any of them resist, or even defend himself against the whites, if they should attack him without the smallest provocation; for the law directs a negroe's arm to be struck off, who raises it against a white person, should it be only in his own defence, against the most wanton and wicked barbarity and outrage.

‘ Yet, notwithstanding this degrading situation, and rigid severity to which fate has subjected this wretched race, they are certainly devoid of care, and actually appear jovial, contented, and happy. Fortunate it is indeed for them, that they are



are blessed with this easy, satisfied disposition of mind, else human nature, unequal to the weight, must sink under the pressure of such complicated misery and wretchedness.'

Our author, in the course of his peregrinations, appears to have been no less attentive to the objects of natural history, than to the circumstances which fall more immediately under the eye of an inquisitive traveller. Though he had formerly regarded, as fabulous, the many relations which he had heard of the fascinating power of serpents, in alluring birds from the air, he affirms that he has now had conviction, by ocular and reiterated proof, of the truth of this doctrine.

'I have observed, says he, a little bird, fluttering in the air, within a small compass, gradually descending until it came down on a bush, then hopping from spray to spray, every time lower, constantly sending forth a tremulous, doleful note, expressive of dread and surprise, until at length it would drop into the jaws of a snake on the ground, that was gaping open ready to devour it.

'On such occasions, I always struck the snake, and the instant he moved, the bird became librated from his fascination, flying away with the greatest alertness, and would chirp, and soar over my head in the air, for some little distance, as if grateful for its deliverance from so formidable an enemy. This very extraordinary circumstance I have taken particular notice of several different times.'

The low grounds on the James-river, our author informs us, are extremely rich and fertile; producing great quantities of Indian corn, wheat, and tobacco. The soil is of a dark reddish colour, and one foot and a half deep pure loam. The high land is of an inferior quality, yet sufficiently fertile to produce good crops of tobacco, wheat, and Indian corn. The low grounds yield an increase of wheat of twenty-five, thirty, and sometimes thirty-five bushels; the highland from eight to fifteen. The usual produce of Indian corn is about the same. In the culture of tobacco, the produce of an acre of the best land is nearly sixteen hundred and sixty pounds weight; of the worst land, about five hundred pounds weight.

According to the character drawn by our author, the Virginians are generous, extremely hospitable, and possess very liberal sentiments; but those in easy circumstances are excessively attached to gaming and dissipation, particularly horse-racing and cock-fighting; and the lower class of the people is not only averse to labour, but much addicted to inebriety.

Quitting Virginia, Mr. Smyth enters North Carolina, where he arrives at Halifax, a town on the south side of the Roanoke. This river is said to be remarkable for a singular phenomenon, which is, that during days, or seasons of rain, it does not

rise any thing, or but very little beyond its common standard. but two or three days after the rain has ceased, the Roanoak begins to swell, and increases with such rapidity and violence, that the inhabitants have scarcely time to drive their cattle from the low grounds up to the high, before the whole of the former is overflowed.

The falls of the Roanoak, we are told, are attended with an extraordinary circumstance every year, about the eighth of May. So great a number of the fishes called bass-rocks, come then up to the fall to spawn, that they are crowded thick upon each other to the surface of the water. This phenomenon continues three days; but in one of these in particular, the agitation of the water is most violent, the whole river being in a foam.

The low grounds of Roanoak are extremely fertile, but in general too light and sandy for the cultivation of wheat, which, growing in these parts luxuriant and high, falls before the ears ripen. The timber on those grounds is of immense bulk, and consists of white and yellow poplars, black walnut, hornbeam, red-bud, sweet-gum, dog-wood, sycamores, oaks, ash, beech, elm, &c. On the rich high land, it consists of hickory, sassafras, oaks, &c. and on the inferior high land, of lofty pines, mixed with scrubby oaks, black gum, and maple.

Our author informs us, that the general mode of clearing the land in this country, where timber is of no value, and labour is of great, is by cutting a circle round the tree, quite through the bark, before the sap rises. The inhabitants immediately cultivate the surrounding ground, leaving the trees to rot standing. They never bear leaves after the above operation; and in a few years become totally decayed. When the timber falls, the people set fire to it in the winter; at which time the whole country appears in a blaze. Frequently also the large, dry, and almost rotten standing timber catches fire, and burns with great fury; while the leaves, which have been accumulated on the ground from remote antiquity, being seized by the flames, the conflagration instantly spreads on every side, and rages with great havoc; until, at length, it is terminated by some large river, or by heavy rains.

[*To be continued.*]

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*The Origin and Progress of Writing. Concluded, from p. 376.*

**T**HE learned and inquisitive author having assigned his reasons for supposing that letters were invented in Phœnicia, and having shewn, first, what alphabets have been immediately



mediately derived from that source; secondly, what alphabets have been derived from the Chaldaic, and the Ionic Greek, proceeds to treat of those which have been derived from the Roman, namely, the Lombardic, the Visigothic, the Saxon, the Gallican, the Franco-Gallic or Merovingian, the German, the Caroline, the Capetian, and the modern Gothic. The first relates to the MSS. of Italy; the second, to those of Spain; the third, to the MSS. of Great Britain; the fourth and fifth, to those of France; the sixth, to Germany; the seventh, eighth, and ninth, to all the countries of Europe, which read Latin.

The six former alphabets are before the age of Charlemagne; the three latter follow it. The characters of these alphabets are more distinguished by their names, than by their forms, which indicate that they are all of Roman extraction.

Each nation, in adopting the letters of the Romans, added thereto a taste and manner peculiar itself, that obviously distinguished it from the writing of all other people. Hence arose that difference of taste in the writings of the Lombards, Spaniards, Saxons, French, Germans, and Goths; and from these distinctions proceeded the name of national writing.

'The modern Gothic, says our author, which spread itself over all Europe in the twelfth and thirteenth centuries, is improperly so called, because it does not derive its origin from the writing anciently used by the Goths and Visigoths, in Italy and Spain; but this modern Gothic is the most barbarous or worst kind of writing; it took its rise in the decline of the arts, among the lazy schoolmen, who had the worst taste; it is nothing more than the Latin writing degenerated. Our statute books are still printed in Gothic letters.'—It is astonishing that such an absurd custom should be continued!

'The idea that the different modes of writing in Italy, Spain, France, England, and Germany, were derived from the Roman, is of great assistance towards discovering the age of MSS. for, though we may not be able exactly to ascertain the time when a MS. was written, we may nearly determine its age: for example, if a writing is Merovingian, it may be declared, without hesitation, not to be subsequent to the ninth, nor prior to the fifth century; if another is Lombardic, it may be affirmed to be posterior to the middle of the sixth, and anterior to the thirteenth; should it be Saxon, it cannot be of an earlier date than the seventh, nor of a later than about the middle of the twelfth, especially with regard to MSS.'

The fifth chapter contains the history of writing in different ages and countries, proved from ancient inscriptions, manuscripts, and other authentic documents, of which engraved

specimens are given, and several rules are laid down, which may enable the reader to judge of their age and authenticity. This chapter necessarily contains much ancient history, and establishes many important truths, hitherto little known or attended to.

'All writing, says our author, may be divided into capitals, uncials, and small letters. All ancient inscriptions on stones and marbles belong to the first; MSS. to the second; and to the third, charters, grants, and other matters of business. Before the middle of the fourth century, small letters were very rarely used even in MSS. In the eighth century, they began to prevail over capitals and uncials; in the tenth, their triumph was complete.

'The term uncial is of no great antiquity; it was introduced by those who have treated of ancient writings, to distinguish those manuscripts which are written in large round characters, from those written in pure capitals. The word uncial probably took its rise from the MSS. that were written in such letters as are generally used for the heads and titles of chapters, which were called by the librarii or book-writers, *literæ initiales* (but were not capitals) which words the ignorant monks and schoolmen mistook for *literæ unciales*. Striking as the disparity appears between capital and uncial letters, they have been frequently confounded; the former are square, and the latter for the most part round.'

We see nothing improbable, we must confess, in supposing that the word *unciales* might be applied to *literæ*, before monks existed: for *literæ unciales* are, strictly speaking, letters an inch long, meaning only large letters. The expression is used by Jerom, who was born in 329. 'Habeant, qui volunt, veteres libros, vel in membranis purpureis, auro argentoque descriptos, vel *uncialibus*, ut vulgò aiunt, literis, onera magis exarata, quam codices, dummodò mihi meisque permittant pauperes habere schedulas, & non tam pulchros codices, quam emendatos.' In Job. præf. tom. iii. p. 24. edit. 1565.

'Uncial writing, continues our author, began to be adopted about the middle of the fifth century; and as it required little ingenuity, and much patience, it was prefixed to the running hand in barbarous times. From the close of the sixth century to the middle of the eighth, uncial writing generally prevailed, except amongst men of business, in ordinary transactions which required dispatch.

'If a MS. is entirely in uncials, it may very well be supposed prior to the close of the ninth century. A MS. in uncials, without any ornaments to the titles of the books, at the beginning of a treatise, or round the initials of a paragraph or break, is of good antiquity.



' In the sixth, seventh, and eighth centuries, many MSS. were written in Italy, as well as in other parts of Europe, in characters which approach nearer to small letters than those last described, called *demi-uncials*. This form of writing was discontinued in the ninth century. The small letters succeeded the *demi-uncial*, and continued, with many variations, till the invention of printing. They resemble very much the small characters which our printers call *Roman*.

Authors are much divided as to the antiquity of the *Runic* letters. Our author thinks, that the report of Woden having brought the *Runic* letters from Asia, is entirely fabulous; that the tales of Rudbeck and Olaus Wormius, do not deserve the least attention; that the *Runic* characters are composed partly of ancient Gothic and Greek letters, and partly of Roman, deformed and corrupted probably by the necromancers of the North, who used them in their spells and incantations, to which they were greatly addicted.

' In the year 1001, the Swedes were persuaded by the pope to lay aside the *Runic* letters, and to adopt the Roman in their room. In the year 1115, the *Runic* letters were condemned in Spain, by the council of Toledo. They were abolished in Denmark in the beginning of the fourteenth century, and in Iceland soon afterwards.

Mr. Edward Bernard derives the *Ethiopic* alphabet from the Coptic; but the forms, names, numbers, and powers of the *Ethiopic* letters differ so greatly from the Coptic, that our author is of opinion they are not derived from the same source. The *Ethiopic* alphabet is syllabic, which makes its characters more numerous than any other, except the Chinese. The learned Ludolphus supposed that the *Ethiopian* letters were invented by the Axumites, or *Ethiopians* themselves, and that they are much older than the *Kufic* characters of the Arabs. It is observable, that the *Ethiopians* wrote from the left to the right, contrary to the custom of the *Arabians*; from which it seems probable, that their alphabet was not derived from that of the Arabs, as some have imagined. When we reflect on the names and forms of several of these letters, it may not seem improbable, our author thinks, that some of them were derived from the Samaritan and ancient Syriac.

' The *Armenians* had no characters peculiar to themselves until the fourth century; but they used indifferently those of the *Syrians*, of the *Persians*, of the *Arabians*, and of the *Greeks*. Though the *Armenian* characters are generally supposed to have been derived from the Greek, their forms are very different; and their number exceeds those in the Greek alphabet, by more than one third. The powers of the *Ar-*

menian letters are peculiarly adapted to the notation of that language, which is very unpolished, and consequently very unlike the Greek. This alphabet contains several letters or marks for sounds, which frequently occur in the Hebrew, Syriac, Arabic, and Armenian languages, but are not found in the Greek.

In his account of the writing in England, our author says :

‘ After the most diligent enquiry, it does not appear that the Britons had the use of letters before their intercourse with the Romans. Though alphabets have been produced, which are said to have been used by the ancient Britons, yet no one MS. ever appeared that was written in them. From the coming of Julius Cæsar, till the time the Romans left the island, in the year 427, the Roman letters were as familiar to the eyes of the inhabitants, as their language to their ears, as the numberless inscriptions, coins, and other monuments of the Romans still remaining amongst us, sufficiently evince. However we are of opinion, that writing was very little practised by the Britons, till after the coming of St. Augustin, about the year 596.

‘ The Saxons, who arrived about the year 449, were unacquainted with letters. The characters which they afterwards used, were adopted by them in the island ; and though the writing in England, from the fifth to the middle of the eleventh century, is called Saxon, the letters used in this island were derived from the Roman, and were really Roman in their origin, and Italian in their structure at first ; but were barbarized in their aspect by the British Romans, and the Roman Britons.’

The writing which prevailed in this island from the time the Romans left it till the Norman conquest, our author has divided into five kinds, namely, Roman Saxon, set Saxon, running-hand Saxon, mixed Saxon, and elegant Saxon ; from this last descended what hath been called the monkish English ; a species of the writing, usually termed modern Gothic, which was peculiar to this kingdom. The writings, used by the English lawyers when they wrote in their own tongue, is partly derived from the same source, and partly from another, which is next mentioned.

‘ William I. introduced into this country corrupted Lombardic letters, which before his time had prevailed in France, Italy, Spain, Portugal, and some other parts of Europe ; this hath been called by us Norman-writing, and was generally used in England for grants, charters, and law-proceedings, more than two centuries and a half after the Conquest.

‘ From the twelfth century, till after the invention of printing, the ecclesiastics in this country, as well natives as foreigners, used the modern Gothic characters when they wrote the Latin



Latin language; which characters were generally used by the ecclesiastics and schoolmen in most parts of Europe.

In this chapter, particular attention is paid to the mode of writing used in the northern parts of Scotland and Ireland, and several specimens are exhibited of MSS. in the Gaelic and Ibero-Celtic language. We have likewise an account of the writing which was practised in other parts of Europe, from the earliest times, till the invention of printing.

Chapter VI. Of the Chinese Characters, of Sigla or literary Signs, of Notæ used by Short-hand Writers, and of the various Modes of Secret Writing.

The Chinese characters, as the author observes, which are by length of time become symbolic, were originally imitative; they still partake so much of their original hieroglyphic nature, that they do not combine into words like letters or marks for sounds; but we find one mark for a man, another for a horse, a third for a dog, and in short a separate and distinct mark for each thing which hath a corporeal form.

‘The Chinese also use a great number of marks entirely of a symbolic nature, to impress on the eye the conceptions of the mind, which have no corporeal forms, though they do not combine these last marks into words, like marks for sounds or letters; but a separate mark is made to represent or stand for each idea, and they use them in the same manner as they do their abridged picture-characters, which were originally imitative or hieroglyphic.’

The Chinese characters, according to some of their writers, amount to twenty-five thousand, to thirty or forty thousand, according to others; but the later writers say they amount to eighty thousand, though he is reckoned a very learned man, who is master of fifteen or twenty thousand.

‘The Chinese books begin from the right hand; their letters are placed in perpendicular columns, of which there are generally ten in a page. They are read downwards, beginning from the right-hand side of the paper. Sometimes a title is placed horizontally, and this is likewise read from the right hand.’

Chap. VII. Of Numerals, and of Numeral Characters.—Many opinions concerning the origin of numerical characters, and the time of their introduction into Europe, have prevailed. Some writers ascribe the honour of this invention to the Indians, and say they communicated them to the Arabs, from whom they were introduced among us by the Moors; This Indian origin is generally considered as the best founded, and is most respected by men of learning. Others insist they were derived from the Greeks, who communicated them to

the Indians, from whom we received them, Mat. Paris, Bernard Vossius, bishop Huet, and Ward the rhetorical professor, support the latter opinion, which our author thinks is founded on mere arbitrary conjectures. The learned editors of the *Nouveau Traité de Diplomatie* refer to several MSS. in Italy and France, to prove that Arabic numerals were used in both those countries, in the latter end of the tenth, and in the beginning of the eleventh centuries.

When we consider the small resemblance there is between our numeral figures, and those Indian or Arabic characters from which they are said to have been derived, we are almost inclined to think that they are only the Greek letters, corrupted and altered by transcribers; or that the idea of using such numeral characters was taken from the Greek alphabet, in which the letters are used as numerals. Thus 1, is probably, *iota*, 2 *β*, 3 *γ*, 4 *Δ*, 5 *ε*, 6 *ς*, 7 *ζ*, 8 *η*, 9 *θ*, 0, the initial of *ouden*.

The resemblance is obvious in four instances, namely, in 4, 6, 7, 9, which is as much as can be said of the Indian or the Arabic numerals, which see in Erpenii Gram. Arab. l. i. c. 1. p. 17. Phil. Trans. N<sup>o</sup> 439, and Mr. Astle's 30th plate.

Chap. VIII. Of the Librarii, Notarii, and Antiquarii, of Illuminators, of Paintings and Ornaments, of Materials for writing upon, of Instruments for writing with, of Inks.

In treating of ink, our author observes, that we have at present none equal in beauty and colour to that used by the ancients; and he very properly represents the necessity of paying more attention to this important article.

Chap. IX. Some Account of the Origin and Progress of Printing.

‘It is generally allowed, says Mr. Astle, that printing from wooden blocks has been practised in China for many centuries. According to the accounts of the Chinese, and of P. Jovius, Osorius, and many other Europeans, printing began there about the year of Christ 927. Printing then may be considered as an Asiatic, and not an European invention.

‘It is generally agreed, that printing with moveable types was not practised till after the middle of the fifteenth century, though prints from blocks of wood are traced as far back as the year 1423. —

‘Aldus is erroneously supposed to have been the first Greek printer; but the neatness, beauty, and correctness of his editions, place him in a much higher rank than his predecessors. He was born in 1445, and died in 1515. In 1501, he invented and introduced the Italic characters, which are still used, called from him Aldine or cursive.’



In this article the reader is not to suppose that the passages which we have extracted, contain the principal observations which the author has made on each respective subject. We have been obliged, in almost every instance, to content ourselves with a few short paragraphs, or an imperfect sketch of the argument; and to pass over many curious disquisitions without notice. In this case, the contracted limits of our Review must be our apology.

The facts which the author has stated, he has generally derived from writers of the greatest credit; and has always faithfully cited his authorities.

His enquiries and observations are illustrated by thirty-one elegant engravings, containing many ancient and modern alphabets, and specimens of original manuscripts, inscriptions, &c. It is to be wished that he had not crowded some of his plates with so many different articles, some of which are described at the distance of ten or fifteen pages from the engravings. Eight or ten additional plates would have obviated all objections of this nature.

This excellent work will be of infinite service in all inquiries relative to the age and authenticity of manuscripts, and other monuments of antiquity. It contains much curious and interesting information, and a general history of letters, from their origin to the present time. The author's amazing industry, great accuracy, and extensive erudition, deserve the highest encomiums.

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*Moral and Literary Dissertations; chiefly intended as the Sequel to A Father's Instructions. By Thomas Percival, M.D. F.R.S. and S.A. 8vo. 4s. in Boards. Johnson.*

**D**R. Percival's Moral Tales were published some years since, and have been so well received, that they have passed through five editions. The present Dissertations are chiefly intended as a sequel to the Tales, and calculated for young people at a more advanced age, when they are capable of discerning the distinctions and subordinations of moral duty, and the criteria of a just and refined taste.

The first article is a Socratic Dialogue on Truth, explaining the nature of veracity, sincerity, and faithfulness, by examples. The two following short extracts will give our readers a general idea of the author's plan.

\* When you deliver to another as a certain truth, what you believe to be false, are you guilty of lying, should it afterwards prove to be true?

' Yes, answered Sophron; because my intention is to deceive, and to make a supposed falsehood pass for truth. Chian-su

was

was an officer in the guards of the emperor of Japan. He had formed a tender connection with one of the ladies of the court, and was on the point of marriage, when a formidable insurrection, in a distant island of the empire, occasioned by the tyranny and cruel exactions of the government, obliged him to leave the capital without delay, to assume his post in the royal army. The war was protracted through various causes; and he bore with great impatience so long an absence from his mistress. By the influence of a bribe, he obtained permission from the commander in chief to return to Jeddo for a few weeks; during which time he hoped to celebrate his nuptials. But dreading, lest the emperor should resent his desertion of the army at so critical a juncture, he pretended that he brought tidings from the general of an important advantage gained over the enemy, which was likely soon to be succeeded by a complete victory. These accounts were founded on probability, not on truth. His falsehoods however procured him the most favourable reception at court. He married the lady; and after a week spent in festivity, prepared for his departure to join the army. An express at this time arrived with the news of the entire defeat of the insurgents; but no mention was made of any previous dispatches by Chian-fu. The emperor suspected that he had been guilty of deceit. He was strictly examined; confessed his crime, and the motives of it; and was condemned to suffer immediate death. For lying is a capital offence by the laws of Japan.\*

In explaining the nature of such lawful evasions as do not contradict the truth, the author relates the answer of our Saviour to the chief priests and scribes relative to the payment of tribute, queen Elizabeth's reply to the dangerous question proposed to her concerning Christ's real presence in the sacrament, and the following remarkable instance of St. Paul's prudent conduct, in circumstances not very dissimilar. We shall cite the last example, because it has been seldom viewed in its proper light.

\* The Athenians had a law, which rendered it capital to promulgate any new divinities.\* And when Paul preached to them Jesus and the resurrection, he was accused of having broken this law, and of being a "setter forth of strange Gods;" and was carried before the Areopagus, a court of judicature, which took cognizance of all criminal matters, and was, in a particular manner, charged with the care of the established religion. An impostor, in such a situation, would have retracted his doctrine to save his life; and an enthusiast would have sacrificed his life, without attempting to save it by innocent means. But the apostle wisely avoided both extremes;

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\* Socrates suffered under this law.



and availing himself of an inscription "To the unknown God," which he had seen upon an altar in the city, he pleaded in his own defence, "Whom, ye ignorantly worship, him declare I unto you." By this presence of mind he evaded the law, and escaped condemnation, without departing from the truth of the Gospel, or violating the honour of God.

The second article in this volume consists of Miscellaneous Observations on the Influence of Habit and Association. From this chapter it may be sufficient to extract the following anecdotes of Dr. Middleton, and Dr. Young.

"The strongest tint, in the complexion of the human character, may be sometimes formed by a circumstance or event, apparently casual; which, by forcibly impressing the mind, produces a lasting association, that gives an uniform direction to the efforts of the understanding, and the feelings of the heart.

"Dr. Conyers Middleton, one of the most learned, various, and elegant writers of the present age, is said to have been much more addicted, in the early part of his life, to music, than to science. But he was roused from his favourite amusement, and stimulated to the closest application to study, by a sarcasm of his rival and enemy, the celebrated Dr. Bentley, who stigmatized him with the name of fiddler. And indignation made him eager to convince the doctor and the world, that he could write as well as fiddle; a conviction, of which his opponent had afterwards the most painful experience.

"The author of the Night Thoughts, a poem which contains the tenderest touches of nature and passion, and the sublimest truths of morality and religion, intermixed with frivolous conceits, turgid obscurities, and gloomy views of human life, wrote that work under the recent pressure of sorrow for the loss of his wife, and of a son and daughter-in-law, whom he loved with paternal tenderness. These several events happened within the short period of three months, as appears from the following apostrophe to death.

"Insatiate archer! could not one suffice?

Thy shaft flew thrice; and thrice my peace was slain;

And thrice, e'er thrice yon moon had fill'd her horns."

But, though time alleviated this distress, his mind acquired from it a tincture of melancholy, which continued through life; and cast a sable hue even on his very amusements. The like disposition, also, discovered itself in his rural improvements. He had an alcove in his garden, so painted as to seem, at a distance, furnished with a bench or seat, which invited to repose; and when, upon a nearer approach, the deception was perceived, this motto at the same time presented itself to the eye,

"*Invisibilia non decipiunt.*"

"The things unseen do not deceive us."

"The

The following witty allusion bears the marks of a similar turn of thought. The doctor paid a visit to archbishop Potter's son, then rector of Chiddingstone, near Tunbridge. This gentleman lived in a country where the roads were deep and miry; and when Dr. Young, after some danger and difficulty, arrived at his house, he enquired, "Whose field is that which I have crossed?" "It is mine," answered his friend. "True," said the poet, "Potter's field, to bury strangers in."

Dissertation III. On the Inconsistency of Expectation in literary Pursuits.

In this essay the author mentions some of those inconveniences, disappointments, and mortifications, which attend all literary pursuits; and from thence he leaves us to infer the necessity of avoiding those excesses in our researches, which would divert the mind from the necessary duties of human life, and turn philosophy into an idle pleasure.

Dissertation IV. points out the advantages of a taste for the general beauties of nature and of art; and shews, in various instances, that the cultivation of it, under proper restrictions, not only refines and humanizes, but dignifies and exalts the affections.

Dissertation V. contains Miscellaneous Observations on the Alliance of Natural History and Philosophy with Poetry.

After some general observations, tending to shew how necessary it is for poets to pay a proper attention to natural history, he illustrates his reasoning by examples.

'Who, says he, for instance, can notice the countenance of the ox without perceiving, that it displays meekness, patience, and the most inoffensive disposition; and that the eyes of this animal are of no unusual dimension? Yet, in many versions of Homer, that divine poet, so conversant with zoology, is made to stile the artful, proud, and passionate queen of the gods "Ox-eyed Juno." This mistake of the translators has evidently arisen from the want of attention to nature. And M. Dacier has shewn, that the particle *βου*, is only augmentative, signifying (*valde*) large-eyed; and that it has no direct relation to the ox.'

Madam Dacier, in a note on Il. i. v. 551, observes, that *βου* is an augmentative particle; and in confirmation of this opinion, quotes Hesychius, who says, *βου το μεγα, βοωπις μεγαλοφθαλμος*. But we shall here beg leave to offer an apology for our old acquaintance, the commentators and translators of Homer.

*Βου* is derived from *βους*, an ox, taking its augmentative force, as Scapula remarks, à bovis magnitudine. Hence *βουβοσις*, quasi των βοων βοσις, bovina (i. e. magna) edacitas; *βουπαις*, puer grandis, angliscè, a booby. The word *ἵππος*,  
in



in like manner, is used as an augmentative: as *ἰστροπόροσ*\*, magnus scortator; *χρονίπποσ* senex valde fatuus. In these, and many other words of the same species, the original idea is still preserved. Thus in English we have horse-plum, signifying a large plum; horse-radish, a strong radish; and horse-laugh, a loud laugh; large rushes are called bull-rushes; and by some botanical writers the great wild daisy is termed ox-eye †.

There are many other compound words, besides *βουπις*, which have a direct relation to the eyes or the face of animals. Thus *αἰγώπιος* signifies a man who has a goat's eye; *ταυρώπιος*, one who has a bull's eye, or bull-face; and in the *Iliad*, Helen calls herself dog's face, or dog's eye:

‘*Δαηρ αὐτ' ἔμοσ ἐοικε, ΚΤΝΩΠΗΔΟΣ.*’ *Il. iii. 180.*

‘My brother once, before my days of shame.’ Pope.

‘But, says our author, the eyes of the ox are of no unusual dimension.’—This may be true, quoad bovem; but it is false, quoad Junonem. The eyes of an ox would make a very conspicuous figure in a lady's face, or in that of a goddess; and every reader must be satisfied, that they would be fully adequate to the idea suggested by Homer, or by Pope, when he says,

‘Full on the fire the goddess of the skies,  
Roll'd the large orbs of her majestic eyes.’ *Il. i. 712.*

Dr. Percival however has another objection to the common interpretation: ‘Who, says he, can notice the countenance of the ox, without perceiving, that it displays meekness, patience, and the most inoffensive disposition?’ he therefore concludes, that it is not to be supposed ‘the divine poet, so conversant with zoology, would style the artful, proud, and passionate queen of the gods, ox-eyed Juno.’

To remove this formidable objection, it must be observed, that Homer alludes only to Juno's majestic look, and not to her disposition. Thus, every classical reader knows, that almost all his similes are to be considered as applicable in only one leading circumstance. The poet gives Juno this epithet invariably, not only when he displays her pride and passion, but when he represents her in a more engaging attitude, smiling, and taking the love-inspiring cestus into her bosom ‡. It would have been an outrage against all decorum,

\* Athenæi Deip. l. 13. p. 564. edit. 1598.

† Catal. Plant. circa Cantab. p. 20. Concerning the *Buphthalmos* of the Greeks, see Salmast. Plin. Exercit. p. 1160.

‡ *Il. xiv. 222.*

to have distinguished the queen of heaven by a dishonourable title. Whatever her real character might have been, he could not with any decency call her *μυνωπις*. No: the Grecian bard is no such blasphemer of the gods. He borrows an image from the ox; but it is only to characterize the majesty of her aspect: for in the very next word he treats her with the profoundest respect, styling her *ποτνια Ἥρη*, 'the venerable Juno.'

Madam Dacier and Dr. Percival, seem to have overlooked one important idea, suggested by Homer's epithet, when derived, as we suppose, from *βους*, an ox. An old zoologist, the sagacious Aristotle\*, has observed (though we shall not venture to pronounce it an undoubted truth) that the eyes of oxen are 'black,' *οἱ βοες μελανοφθαλμοί*. In this view, the image of the ox's eye, large and black, is peculiarly striking, and agreeable to the known and acknowledged character of the fullen and imperious Juno. But leaving her pride and passion out of the question, the poet ascribes a corresponding feature, the fable eye-brow, to Jupiter himself, when he shakes Olympus, as one of the characteristics of his tremendous majesty.

'*Ἡ καὶ ΚΥΑΝΕΗΣΙΝ ἐπ' ὀφρυσσε νεύσε Κρονίων.*' Il. i. 528.

'He spoke, and awful bends his fable brows.'

We therefore conclude, that, notwithstanding Madam Dacier, in the note above referred to, has displayed her knowledge with respect to the mysteries of the toilet, and the art of enlarging the eyes, she has nevertheless destroyed the energy, and the beauty, of one of Homer's favourite epithets.

Dr. Percival proceeds to observe, that Young has erroneously represented the eyes of the Crocodile, which are remarkably small, when he thus describes him:

'Large is his front; and when his burnished eyes  
Lift their *broad* lids, and morning seems to rise.'

He likewise takes notice of a vulgar error which has been adopted by Lucretius, Mr. Pope, Mr. Hayley, and others, concerning 'the jaundiced eye.'

'I am inclined,' says he, to believe there is no sufficient foundation for this opinion. Galen indeed speaks of yellow vision, as common to icteric patients; and Sextus Empyricus has delivered the same account: but their relation is neither confirmed by experience, nor consonant to reason. In the worst cases of the jaundice, now known, this symptom has no existence; and I do not find it noticed in the records of Aretæus, Celsus, or Hippocrates.

\* Arist. de Generat. Animal, l. v. c. i.



“ The supposition, that the fertilising quality of snow rises from nitrous salts, which it is supposed to acquire in the act of freezing, is void of foundation ; because the most accurate experiments have demonstrated, that it contains no nitre, and only a small portion of calcareous earth. False philosophy, says an ancient chemist, first gave rise to this idea, and poetry has contributed to diffuse the error. Thus Mr. Philips ;

“ ——— O may'st thou often see

Thy furrows whiten'd by the woolly rain,

Nutritious ; secret nitre lurks within

The porous wet ; quickening the languid glebe.”

But the following lines of Mr. Thompson, do not appear to me to be liable to the same objection. For the term *salts*, with the annexed epithet *little*, may be applied, without much poetical licence, to the crystals of water, formed by freezing.

“ What art thou, frost ?

Is not thy potent energy unseen,

Myriads of *little salts*, or hook'd, or shap'd

Like double wedges, and diffus'd immense

Thro' water, earth and ether ?”

“ The operation of frost is here ascribed to its mechanical powers. For, by binding the surface of the earth, it arrests the exhalations, as they ascend from the parts below ; and thus retains a nutritious *pabulum*, to be applied, at the proper season, to the roots of plants. But it chiefly meliorates the soil, by pulverising the particles which compose it, and fitting them for the absorption of the vernal dews and rains.”

In this essay, the author has confined his views chiefly to the application of natural knowledge to that branch of the poetic art which relates to description ; reserving, for some future occasion, the alliance of physics with poetical imagery and moral analogy.

Article VI. is a Tribute to the Memory of Charles de Polier, Esq. addressed to the literary and philosophical Society of Manchester.

In an Appendix to the Socratic Discourse, the author adds such remarks and illustrations, as farther reading or reflection suggested, since this piece was written.

These Dissertations are distinguished, like the author's former productions, by the genuine marks of a liberal, inquisitive, and philosophical mind, accompanied with delicacy of sentiment, and an excellent taste.

*Editba. A Tragedy. By Hugh Downman, M.D. 8vo. 1s. 6d. Kearsley.*

WE have been informed that this tragedy was represented with considerable success at Exeter, to which probably its locality, as it alludes to the siege of that city in the time

of Ethelred, not a little contributed. We mean not to insinuate this as a reflection: the performance itself, though not free from defects, is intrinsically good; far superior to many modern tragedies that have been received with approbation on the London stage. The situation into which the characters are thrown, is highly interesting: the manners well preserved; particularly those of Volnir and Rodolph, the Agamemnon and Achilles of the Danish army. The savage fierceness, and independent spirit, so peculiar in former times to the warriors of the North, strongly mark the character of the latter. That of Volnir is distinguished by the same intrepidity; and, though different in all other respects, is equally just and natural. Polished, not softened by an intercourse with more civilized nations, he joins artifice to valour, and unites the politician with the hero. We meet with no affected prettiness of style; it is in general easy, bold, and energetic, though sometimes heavy and careless. The following lines are, for instance, merely measured prose; and the frequent repetition of *he*, towards the conclusion, is particularly disagreeable to the ear.

‘But much I wonder, Oswy with his powers  
Is not yet arrived; this morn he sent  
A messenger, who told me e’er the sun  
Set in the West, we should behold his camp  
Pitch’d on the neighbouring hills; with hasty march,  
He from the bounds of Tamar, to our aid  
Approaches.

‘*Edred.* Never did my heart esteem  
That lord; in words, most fierce, in actions, cold;  
Of crafty and designing nature, *he*,  
A slave to avarice, and inherent baseness.

*Albert.* He hath a beauteous daughter.

*Edred.* True, *he* hath;  
Gunhilda. With an ample dower to me  
He would have given the maid;—

The most exceptionable part of the piece, is its denouement, owing to the recapitulation of past transactions, great part of which had been exhibited in the performance. A mode extremely inartificial; and which, we apprehend, must have had a bad effect in its representation. The faults however, in this performance, are neither great nor numerous; and amply compensated for by many fine and affecting passages. As a specimen, we shall give the scene between Sigebert and Editha, from whom he had long been separated, and just before discovered her to be his daughter. They are represented



presented as condemned to death by Volnir, for refusing to assist him in gaining possession of the city.

*Editha.* Must we part?

*Sigebert.* A little while my child, to meet for ever.

*Editha.* I was prepared myself.—But, Oh! my father!  
Canst thou forgive?— (Kneeling.)

*Sigebert.* What means my Editha?

*Editha.* My folly? my imprudence? to intrust  
That woman with——

*Sigebert.* Oh! rise!—my blessings on thee!  
My love; my utmost tenderness!—Oh! wound not  
My nature with the thought!—Forgive thee say'st thou?  
And could'st thou think that I would wish for life  
Without my daughter? I had fondly form'd  
A thousand flattering dreams, of freedom, bliss,  
And future days of joys; but thou in all  
Wert still predominant.—Have I forgot  
The infant prattler, my prophetic soul  
E'en then had fix'd to cheer my hours of age?  
And can I, now I find, and feel thee all,  
Which Fancy in her wildest scope could frame,  
Bear to protract my being, torn from thee?  
Could Bertha, could my Edred, e'er have pluck'd  
The barbed anguish from thy father's heart?  
Oh! 'twould be misery in its worst extreme.  
'Twas Heaven, kind pitying Heaven, discover'd me,  
That I might die with thee.

*Editha.* Oh! this is death;  
This, its severest pang. I feel it here.  
It pierces through each inlet of my soul;  
A father's tenderness, ne'er known till now.  
The filial passions swell, and almost burst  
My labouring bosom; gratitude, which ne'er  
Can be indulged—whose debt must be unpaid.  
For fate, stern fate——

*Sigebert.* Oh! cease. I know it all.  
All thou would'st say, all thou would'st do, I feel.  
Each pious duty, every tender care,  
Each soft solicitude.—O worthiest! best!  
Have I not known thee? tried thee? art thou not  
The child of my fond heart? more dear to it  
Than the warm stream which feeds it?

*Editha.* Thus to meet!  
Thus know! thus lose my father!

*Sigebert.* Oh! thou should'st not  
Have waked me from my vision to that thought.  
To lose thy father! to be lost to him!—  
Irrevocably lost!—And yet, 'tis fit.  
For thus dissolved in tenderness, I should not  
Meet death, as it becomes the brave to die.

*Editba.* Meet death!

*Sigebert.*

The common lot of all.

*Editba.*

'Tis true.

*Sigebert.* To-morrow —

*Editba.*

We must share it.

*Sigebert.*

Must!—that word;

*Editba.* The mandate of necessity; the call  
To virtue, and to fortitude.

*Sigebert.*

I thank thee.

Yes, we will rouse us from lethargic sorrow.

The morn shall view us with erected mein,

And mark our tearless eye.—These Danes shall see,

And wonder at our brave contempt of death.

But ah! this night!—this dreadful separation!

Into this night, I could methinks

Have stored whole years of happiness! while thus

I held thee, thus pour'd forth my fond endearments,

And thus received thy tribute of affection.

But 'twill not be—relentless savages!

*(To the guards who part them.)*

Have ye no mercy?—Oh! a moment longer—

My *Editba*!

*Editba.*

My father!

*Sigebert.*

'Tis in vain—

Never shall I again embrace my child.

*Editba.* My father!—these emotions!—Oh! controul—

Lest I should sink—

*Sigebert.*

I will, I will, for thee

I'll force my nature. Sure I should encourage

And comfort thee—not thus by my example

Depress—but ah! I cannot—for mortality

Hath forged no bonds to curb parental love.

Farewell!—Farewell!—ye gracious powers support!—

*Editba.* Heaven will support us.

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*Publii Virgilii Maronis Georgicon Liber Primus et Secundus. The first and second Georgic, attempted in Blank Verse. Accidit Ode Hebræa, cum Versionibus metrica prosequere. Small 8vo. 2s. 6d. sewed. Dilly.*

THE excellencies of this noble poem can never, we think, be adequately rendered in a translation. The subject itself seems ungenial to modern language; implements of husbandry, and terms of art, must appear uncouth in our numbers. The elegance and uniform sublimity of the original, which dignifies the meanest subject, eludes the translator's utmost efforts. Its graces are destroyed by a literal version, and its spirit is evaporated by a diffusive paraphrase. Mr. Warton acquitted himself like a scholar and man of genius in this arduous task; but how flat and insipid appear those passages to



the mere English reader, which are only didactic! What a faint and imperfect representation do they give of the original to those of more classical knowledge. Our author's favourite predecessor however appears to be Dr. Trapp, of whom he observes, that 'had he been as happy in the diction and versification in general, as he must be acknowledged to have been in not a few lines (indeed in a considerable part of the arduous undertaking) any version after his, might have been judged superfluous.' So high an opinion of one whose poetical abilities, whatever credit may be due to his classical sagacity, are of a very inferior cast, must give the reader no great idea of the taste and judgment of the present translator. As a poet indeed he is entitled to but little approbation. We cannot always say that accuracy atones for want of elegance; and a needless redundancy is too often substituted, as representing the chaste diction and condensed sense of Virgil. The first lines, selected neither as the best nor worst in the performance, will afford a sufficient specimen of our author's abilities. The five concluding ones, which are intended as a translation of the following, will, we apprehend, sufficiently justify our preceding remarks;

*Diique, Deæque omnes studium quibus arva tueri;  
Quique novas alitis non ullo semine fruges;  
Quique satis largum cœlo demittitis imbrem.*

Whence the full harvest smiles; beneath what star  
To turn the soil, Mæcanas, and to wed  
The vine to her lov'd elm; what happiest care  
Maintains the herd, and rears the humbler flock;  
And what the wise experience of the bees

I here begin to sing. Ye glorious lights  
Who guide the year soft gliding through the sky!—

Bacchus and genial Ceres, if to you  
Earth owe the change of acorn for the fruit  
Of the rich ear, and animated draughts  
From the pure stream united with the grape;

Ye Fawns propitious to the rural train

And Dryads, ever youthful, hither come;

Your gifts I celebrate! And thou to whom

Smote by thy trident earth disclosed the steed

Upspringing and rejoicing in his strength;

Neptune! and in thou whom the Cæan isle

A train of snow white steers on the rich mead

Honour, distinguish'd patron of the woods!—

Thyself, great Pan, leaving thy country's grove

And forests of Arcadia, if thy smile

Regard the hill of Mænalus, O come;

Come, O rever'd of Tegea! Pallas speed

Queen of the Olive ! nor be absent thou  
 From whom the crooked ploughshare first derived  
 Its honour'd use ! Sylvanus join the train !  
 And ye, O gods and all ye goddesses,  
 Who tend, well pleas'd the culture of the fields ;  
 And rear the infant blade, and pour glad showers  
 Upon the thirsty corn, when harvest waits  
 And eyes the golden wave and reaps in thought.'

If we cannot congratulate the author on his success, we with pleasure bear testimony to his modesty.

' For myself, says he, I have thought the two first books sufficient on which to hazard the censure of the public. Should they be received as an effort, not wholly misdirected, to give a kind of shadow (in that part to which they correspond) of a poem, which I could not without tremor aspire to trace, the remainder will probably be published ; as I have been translating the other two books. That I have finished the translation I can never dare to say. That was a word esteemed too high to be annexed to their works by the artists of antiquity : for me, and especially on this occasion, it undoubtedly is : their industry at least, and diffidence, may be imitated.'

In regard to the Hebrew Ode, which is a Latin translation of the fifth chapter of Isaiah, with the original prefixed, we are informed that the verses are divided in the same manner as Dr. Lowth had proposed in his *Prælections*, and used in his version. Those who have read that learned divine's elegant and spirited translation of several poetical passages in the Old Testament, will not think very highly of the present attempt.

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*Cursory Remarks on the Importance of Agriculture in its Connection with Manufactures and Commerce, adapted to the present Situation of Great Britain. By William Lamport. 8vo. 2s. Cadell.*

**M**R. Lamport observes, that he did not design to write a treatise on political œconomy, or on the importance of agriculture in that view : his remarks are cursory, but they are sensible and judicious. The great object of the author is to encourage the cultivation of waste lands ; and to show that, however we wish to extend our trade, or to pursue any other path to national prosperity, we must begin or end with agriculture, if we wish to succeed. The hinge of the whole question is this, your manufacturers must eat, and cheaply too, or they cannot supply foreign nations with their labour, at the proper price. This position is unquestionable ; but, though obvious, in the rage for reformation and the pursuit  
 of



of sudden accumulations of wealth, it has been frequently overlooked. Our own lands too will, he thinks, produce many articles, which we at present purchase, as plentifully as neighbouring countries. He instances hemp and madder, both undoubtedly objects of national concern. On the whole, these Remarks deserve considerable attention; for they are distinguished by a liberality of sentiment, and an intimate knowledge of the subject. They are written in a lively and persuasive manner, though sometimes not with so much accuracy as we wish to find in the work of every author of abilities. We will select the conclusion, as a short specimen.

“Such, as we have represented, being the present state of Great Britain, it only remains for us to consider what inducements there are for any of its inhabitants to emigrate from their native country, which do not equally weigh for their continuance in it.

“There are large tracts of land to be cultivated in America, which may be had for a trifle,” says one.

“There is almost a quarter part of Great Britain remaining uncultivated, and which may be had reasonably, say I. With this difference in our favour, that you are certain of selling the produce of them at a good price; whereas America will not spare you any of her lands which are in the neighbourhood of her towns, or where the productions of them have an easy or short conveyance to a good market. You may live by yourself if you please; but what will you do with the overplus of your corn, &c. which will bring you in but a trifle at your farm, and the conveyance of which to any advantageous market, will eat out great part of the profit?

“But we want to encrease our trade by going to America,” say others.

“Do ye know for certain, that America will or can permit you to increase it with Great Britain, according to your expectations, fettered as she is at present by France? Stay then till ye are certain of it, and until ye are also well assured of carrying on such a trade through your partners and connections here, as may unite the two countries together in those strong and reciprocal bonds which France cannot break asunder; then indeed, perhaps, none of your friends and countrymen will violently object to wishing you a good voyage.

“Another company are exclaiming, “What with taxes, &c. our situation here is very ineligible.”

“And where is the situation that is altogether eligible to discontented minds? Remember the old proverb,

“*Cælum non animum mutant qui trans mare currunt.*”

“For, from the independence of America must arise a variety of national wants, hitherto unthought of there; for the supply of which, every individual of her inhabitants must contribute,

tribute, at a large expence, by taxation: she must raise a navy, which must be maintained, not by Great Britain, as heretofore, but by herself: her debts due to France and other powers must be paid; and ye must help to pay them: a large army must be kept; and for want of coals and wool of a good staple, she has not, and cannot, have much of a manufacture to defray the expences she must contract. If happiness be attainable from any *local* circumstances, it is yet attainable in Great Britain, much more easily than in America, where every thing is in the most unsettled state, with regard to her internal policy, her form of government, her foreign connections, her finances, future wars, and almost every thing respecting her. Whither then, my dear countrymen, are ye going in such an hurry?

There are many circumstances to which we might raise plausible objections, particularly on the inclosure of lands; but, on fairly considering every part of the subject, we are convinced that, on the whole, it would be generally beneficial. The large farms are perhaps with less reason the object of his censure; for it is now pretty well understood, what are the proper sizes for different purposes. Our author's arguments are chiefly directed to those which are kept for tillage; and so far have undoubtedly considerable weight. We are sorry to find, that he hints at difficulties under which he labours; but he will permit us to suggest, that activity is of as much service as abilities. It is not enough to have the power of being useful, he must also shake off the supineness which prevents its being known.

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*Two Introductory Lectures, delivered by Dr. William Hunter, to his last Course of Anatomical Lectures, at his Theatre in Windmill-Street: as they were left corrected for the Press by himself.*  
4to. 6s. in Boards. Johnson.

THESE Lectures, as we have already mentioned in our account of the life of Dr. Hunter, were correctly transcribed by himself, and contain a concise History of Anatomy, the chief intentions of the teacher, with some hints of what he expects from his hearers. They resemble, in every respect, Dr. Hunter's other works; and are easy, clear, and correct. The manner of our author spreads a softness round every subject which he considers, and disarms even the operations of surgery of their terrors. Gentle in his own manners, timid and apprehensive, both from his disposition, and at last from his age, he was accustomed to view every thing in its easiest and most agreeable form; so that where he could not relieve, he was enabled to sooth and encourage his patient with the most  
con-



consummate address. In his writings, from the same source, his plans were distinguished rather by a prudent foresight, and attempts to palliate, than by a resolute and decided activity. The History of Anatomy, which is adapted for an introductory Lecture, is not the subject of criticism, because it is necessarily superficial and concise: it can scarcely afford any room for extracts, as it is very generally known. The most remarkable part of it is rather a longer account of the Arabian physicians and their patrons, than we sometimes find even in more extended histories. He remarks too, with justice, that the Saracens ought not to be accused of having destroyed learning. They found Europe sunk into a torpid insensibility, ignorant in the midst of immense libraries, and indolent even under the power of the strongest incentives. Yet the Saracens destroyed the seeds of future knowledge, by burning the books; and prevented a subsequent harvest, though there were no immediate expectations of it. The following passage is however new and curious; we shall consequently transcribe it.

‘In tracing the great revolution of learning, which happened in the fifteenth century, I am enabled to carry the history of the improvement of anatomy farther back than has been generally done by our own writers; and to introduce into the annals of our art, a genius of the first rate, Leonardo da Vinci, who has been overlooked, because he was of another profession, and because he published nothing upon the subject. I believe he was, by far, the best anatomist and physiologist of his time; and that his master and he were the very first who raised a spirit for anatomical study, and gave it credit: and Leonardo was certainly the first man we know of who introduced the practice of making anatomical drawings.

‘Vassare, in his lives of the painters, speaks of Leonardo thus, after telling us that he had composed a book of the anatomy of a horse, for his own study, “He afterwards applied himself with more diligence to the human anatomy, in which study he reciprocally received and communicated assistance to Marc. Antonio della Torre, an excellent philosopher, who then read lectures in Pavia, and wrote upon this subject; and who was the first, as I have heard, who began to illustrate medicine from the doctrine of Galen, and to give true light to anatomy, which till that time had been involved in clouds of darkness and ignorance. In this he availed himself exceedingly of the genius and labour of Leonardo, who made a book of studies, drawn with red chalk, and touched with a pen, with great diligence of such subjects as he had himself dissected; where he made all the bones, and to those he joined, in their order, all the nerves, and covered them with the muscles. And concerning those, from part to part, he wrote remarks in letters of an ugly form, which are written by the left

hand backwards, and not to be understood but by those who know the method of reading them; for they are not to be read without a looking-glass. Of these papers of the human anatomy, there is a great part in the possession of M. Francesco da Melzo, a Milanese gentleman, who, in the time of Leonardo, was a most beautiful boy, and much beloved by him, as he is now a beautiful and genteel old man, who reads those writings, and carefully preserves them, as precious relicts, together with the portrait of Leonardo, of happy memory. It appears impossible that that divine spirit should reason so well upon the arteries, and muscles, and nerves, and veins; and with such diligence of every thing, &c. &c."

'Those very drawings and the writing, are happily found to be preserved in his majesty's great collection of original drawings. Mr. Dalton, the king's librarian, informed me of this, and at my request procured me the honour of leave to examine them. I expected to see little more than such designs in anatomy, as might be useful to a painter in his own profession. But I saw, and indeed with astonishment, that Leonardo had been a general and a deep student. When I consider what pains he has taken upon every part of the body, the superiority of his universal genius, his particular excellence in mechanics and hydraulics, and the attention with which such a man would examine and see objects which he was to draw, I am fully persuaded that Leonardo was the best anatomist, at that time, in the world. We must give the fifteenth century the credit of Leonardo's anatomical studies, as he was fifty-five years of age at the close of that century.

'In due time, as I doubt of not being honoured with the permission of the king, who loves and encourages all the arts, I hope to engrave and publish the principal of Leonardo's anatomical designs. They will be a curious and valuable acquisition to the history of anatomy.'

Dr. Hunter has been frequently accused of having depreciated the merits of Harvey; and, in this work (indeed he had frequently repeated it in his Lectures) he endeavours, with particular earnestness, to defend himself. He usually observed, that so many previous steps had been already taken, so many parts of the discovery had been before made, that little more was required than to lay aside prejudice, and to connect those circumstances which were already known. This is indeed strictly true; and even the discoveries of Columbus and Copernicus, with which our author contrasts that of the circulation, may, by the same means, be farther diminished than he is willing to allow. Truth, as usual, lies between the two extremes. Harvey has been too much extolled; but, when we consider the importance of his discovery, and the few very splendid triumphs which have been obtained in this field, we shall allow him greater merit than that of a lucky conjecturer,



jecturer, or the systematic collector of the experiments of others. Great part of the value of his discovery really depends on the clearness with which it is delivered, and the very pointed and apposite experiments by which it is supported. His first work is almost, at this moment, one of the best of the kind; and this merit, which has added to the reputation of Newton and Copernicus, should not be withheld from Harvey. The ardour of the dispute has led Dr. Hunter into a little contradiction. 'Dr. Harvey,' says he, page 43, 'as appears by his writings, was certainly a first-rate genius for sagacity and application.' Again, page 47, he observes, 'none of his writings shew him to have been a man of uncommon abilities.'

That we may at once dismiss the disagreeable talk of remarking blemishes, we shall just mention a few colloquial expressions, which disgrace a work of science. 'This blow their superstitious brutality gave *with a vengeance*.—The Italian who had any *soil* in his *body*' are instances of this kind which we sometimes meet with and regret; but we ought to add, that they are not very numerous. The printer, by inserting a comma, has occasioned an error of some importance. To distinguish 'Kaw, Boerhaave' in this manner, throws the censure on the celebrated Leyden professor; but it is evident that Kaw Boerhaave is intended for one person only. We believe he was the nephew of the Professor.

The second Lecture is by no means sufficiently interesting to induce us to enlarge on it. We shall select only Dr. Hunter's account of himself. It is a subject on which few can speak with propriety, and our author used to be remarkably successful; but our readers must judge.

'In my situation, and at this time of life, it cannot be supposed that I should take the trouble of giving lectures, if I did not consider it as a duty that I owe to the public. Every man should be held as a criminal who locks up his talent, whatever it may be. Mine, from nature was small; but, by application and perseverance, it has grown to be considerable. Hitherto it has been diligently employed for the advantage of others; and at the same time it has brought to myself, all the advantages which I have been ambitious of gaining. I have collected such an anatomical apparatus, as was never brought together in any age or country. The specimens of diseases, especially, are inestimable, and must render a course of lectures here instructive and useful to any man, wherever he may have studied, or whatever he may have seen. And, it may be presumed, that, from knowing my own collection best, and from long experience in demonstrating them, I am better qualified to make them useful to the world, than at this time, any other man can be. That consideration has induced me to go on  
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with my lectures: and, with that view, I am much more ambitious of a few students, who will attend with diligence, and with a sincere desire of improvement, than of a great number. The first will give me satisfaction and credit; the last would only bring in a larger sum of money, which could be no equivalent for the vexation of seeing young men throwing away their time, when such an opportunity is offered. For the future, money can be of no use to me, but for acquiring and communicating science; which shall be my object, as far, and as long as I can pursue it.

We peruse with regret, at the end, Dr. Hunter's very munificent proposal for establishing a permanent and noble school of anatomy. It was lost by the neglect of Mr. Grenville, whose administration was in general plausible, weak, and inefficient; and we regret it more, since this establishment might have contributed to raise similar institutions in other branches of medicine in this metropolis.

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*Memoirs of the Life and Writings of the late Rev. Thomas Baker, B. D. from the Papers of Dr. Zachary Grey, with a Catalogue of his MS. Collections. By Robert Masters, B. D. and F. A. S. 8vo. 4s. in Boards. White.*

**B**IOGRAPHY always interests the curiosity; sometimes it inspires an honest emulation, instructs the judgment, or amends the heart. The Life of Mr. Baker is not however calculated to answer all these purposes. A man of abilities and learning, exhausting his efforts in plans and preparations, is scarcely an object of imitation. We may admire his inflexible integrity, and strive to imitate the virtues of his heart; but can neither look up to, or recommend, the literary indolence which contracts the mind, or the timid procrastination which diminishes the resolution, and in some degree depraves it. The Life of this eminent antiquary might indeed have been more extensively useful, if his conscience had been more fashionably flexible. He could not take the oaths to George I. while James was alive; and, after his death, another obstacle, the oath of abjuration, was soon added, which had the same effect. But this should by no means have confined him to the walls of a college, or limited his efforts, when there, almost exclusively to collections. An active spirit would have despised these inconsiderable shackles, nor have sunk into listlessness, though he was excluded from one path.

The more important events of this unvaried Life have been already published in the *Biographia Britannica*, and the anecdotes of Bowyer. The materials were collected by Dr. Grey; and, after his death, put into the hands of the present editor. He lent them to Richard Gough, esq. who made such extracts



tracts from them as he chose ; and it is scarcely to be doubted, that from this source the several lives have been in a great measure compiled. We have compared them with care. That published by Mr. Nichols is a striking resemblance to the outlines of the present work, and contains some extracts from it. The Life in the Biographia is a more distant likeness, and probably has been taken from other sources ; yet it is also probable, from one or two circumstances, that the author was acquainted with this Life, or the extracts taken from it by Mr. Gough. We ought to add, that though they were transcribed without leave, it was not without acknowledgment ; and those who used them may not have been acquainted with the circumstances in which they were procured.

It will be a task of little profit, and less entertainment, to give an abstract of the Life. The great work which Mr. Baker published was, 'Reflections upon Learning.' In it, we do not now hesitate to say, that the form is more valuable than the matter. Even in the dawn of science, he certainly had a very imperfect acquaintance with the more important branches of it. It was long ago remarked, that he speaks slightly of Bacon, and has not once mentioned Locke. In its present more advanced state, his arguments will be of less weight. We need scarcely add, that his object was to shew the insufficiency of learning in several particulars, in order to evince the usefulness, and even the necessity of Revelation. The end was undoubtedly valuable ; but the means were not happily chosen, or dexterously managed. A little contest, which was occasioned by a passage in this work, seems not to have added to Mr. Baker's character ; yet for this many excuses may be made. Le Clerc had censured some of Erasmus's errors in geography, which Baker here defended. In his Preface, he spoke slightly of Le Clerc, but the latter expostulated with him shortly, though with some acrimony, on the state of the dispute, with little particular notice of his incivility.—We shall beg leave to insert our author's account of this subject, remarking only, that the attack from Baker was the imputation of a fallacious quotation ; and an observation, that Le Clerc did not deserve to be treated either with decency or respect. The 'scurrility,' on the contrary, is contained in the Index to the fourth edition of the *Ars Critica* : 'pro solitâ suâ audaciâ,' 'produntque hominem qui nihil pensi habet quid dicat,' are the only passages which deserve that title. Perhaps the attack is indefensible, and the reply too virulent.

'A late ingenious writer, however, being of a different opinion, hath passed the following censure upon this work. "Baker," says he, "in his Reflections upon Learning, defended

fended Erasmus, and attacked Le Clerc with a virulence which one would not have expected from a man who, as I remember, was accounted a candid, genteel, and polite person. But party zeal guided his pen: *tantum religio potuit*.—Le Clerc gave him a short answer, in the Index to the fourth edition of *Art Critica*, under the word *Erasmus*."

'A person of Dr. Jortin's candour should, methinks, have compared Erasmus's words with those of Mr. Baker, before he passed so disagreeable a censure upon the latter. More especially, as Mr. Baker was known to have been a man of the strictest veracity, whilst that of Mons. Le Clerc has been called in question more than once, although he lays so much stress upon it in his short, but scurrilous answer. And if I could be surprized at any thing he either did or said, it would be that in the edition of Erasmus's works, published by him at Lyons, in 1705; he has printed Erasmus's comment on the twenty-eighth chapter of the Acts of the Apostles, verbatim with that of Basil, in 1535, without taking the least notice of its being printed otherwise in the edition he mentions, and from which he takes the liberty of censuring Erasmus for his want of geography.

'Dr. Jortin has likewise been pleased to observe, that "Mr. Baker hath one chapter upon metaphysics, in which he hath made no mention of Locke. Just as if a man should write the lives of the Greek and Latin poets, and truly omit Homer and Virgil! And further, that in chap. xvi. he had taken notice there was little or nothing left for the sagacity and industry of modern critics; whereby he shewed he was no critic himself, and not at all acquainted with the true state of classical books, and particularly of Greek authors." There are several other like shafts, occasionally lanced at Mr. Baker, in his *Life of Erasmus*, which is professedly formed upon the plan of Le Clerc, the writer's guide and master. May not then his own words be retorted upon him? But party zeal guided his pen: *tantum suadere religio potuit*.'

This volume, which we may be allowed to say is extended farther than the subject seems to have required, contains letters from different authors of credit, and men whose rank in literature confer the highest lustre on their correspondent. We might readily admit these testimonies in their proper place; but it would have been better to have confessed the poverty of the materials, than to have assumed the semblance of riches. The subjects of Mr. Baker's manuscript collections are of more consequence, especially since the greater part of them are deposited in the British Museum. As he has published so little, his character must be taken from the memorials of private friendship, rather than from his works. But, in this case, the heart generally exceeds, and accumulates virtues with an injudicious profusion. Yet this amiable error has its advantages; and, if it fails in the resemblance, amply compensates



pensates for the mistake, by raising a bright ornament, which future ages may look up to with admiration, and emulate with success. With this allowance, we shall extract some parts of the character of Mr. Baker from the present work.

‘ He was, I am informed, by one who knew him well, of an easy and polite address, insomuch that he might have been thought to have been educated in a court, had not his sincerity been such, that it might reasonably be judged he never saw one, and of consequence avoided all the inconveniences of such a kind of life.

‘ His conversation was lively and yet grave, chearful and yet serious : something instructive and agreeable was ever dropping from his lips ; but nothing trifling or censorious was ever known to proceed from thence.

‘ As his studies were employed both in divinity and humanity, and he withal made Christianity his constant practice, that which had taken firm possession of his heart, occasionally flowed from his mouth ; and as every one was satisfied of his invincible integrity, the useful hints, suggested in common conversation, had a suitable influence upon their minds : insomuch, that every one who had the pleasure of his company, must be highly satisfied with the man, and go out of it a better man himself.

‘ And when he formerly appeared in the pulpit, the sentiments of an honest heart, recommended by good sense, learning, and a graceful address, could not fail of having a proper effect upon every candid and unprejudiced hearer.

‘ As to his literature, the compilers of the Biograph. Britan. in their Preface, thus speak of him, after mentioning Wood’s *Athæn. Oxon. &c.* It was once hoped we should have seen the like attention shewn towards the learned men educated at Cambridge, and had the work been executed, as it was at first designed, by the late reverend and excellent Mr. Baker, it must have been a masterly performance, since, with all the care and industry of Wood, he had a fine genius, and wrote a most correct style ; equally removed from the starched setness of a sententious writer, and from that luxuriancy that produces long and languid periods. But besides all these, he had still greater qualities, such as calmness of mind, candour of heart, and a most unsuspected integrity. We may justly therefore regret the loss of such a work, from such a man. p. xi.

‘ His life was in every respect irreproachable, his conversation entertaining and improving, his manner extremely agreeable, his countenance pleasing and venerable ! and whenever he vouchsafed to speak upon any subject within the compass of his knowledge (and he never went out of it) it was sure to lose no advantage thereby. With so many excellent qualifications and advantages, there were no shades in his character, but what tended rather to add greater beauty to the whole. Some who studied politics more than casuistry, might possibly call the exactness of his judgment in question, in respect to  
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his strong attachments to the party he had made choice of; but even that must raise our idea of his inflexible goodness and integrity.

‘He published not many books himself indeed, yet those he did publish, shew a masterly hand, and are truly valuable. But his principal labour was bestowed in doing honour to his country, by searching out its most valuable antiquities; in which he made such a progress, and so much excelled, that many learned men, who were well able to judge of his abilities, willingly offered him that tribute of praise, so justly due to his merit.

‘By his great knowledge in English history and antiquities, he was enabled to enlighten the darkest and most obscure passages in both, as hath appeared from many parts of the foregoing Memoirs. But nothing could better manifest his great reading, extensive knowledge, and accurate judgment, than the large and curious observations he made upon those books he vouchsafed to read with attention, and which are by that means become truly valuable. And such are those more especially bequeathed by will to the university, and private friends, all noted with his own hand. A collection, extracted from which, by a person of judgment, might probably be of great use to the public, and it is hoped will some time or other be accordingly made. These, with the large MS. collections he left behind him, (a catalogue of which, copied in part from Dr. Middleton’s, will be hereunto annexed) shew what great things may be accomplished by a person of industry and application, during a long life, and how every portion of his time may be employed in useful enquiries.’

After reciting some particular acts of charity, our author proceeds in the following manner.

‘A man thus humane, courteous, and beneficent, ever disposed to live in harmony and unanimity with others, cannot well be supposed to have many enemies, since it must have been difficult for them to have found any occasion of quarrel, and therefore he was the most likely man living to enjoy peace and quiet, whilst others were embroiled; yet when others broke their words with, or attempted to deceive him, he could not help shewing some degree of resentment. So remarkably punctual was he to his word and promise, that he was not a little hurt at the want of it in others. His hours of repose and refreshment were so regular, and his attachment to his studies such (all the residue of his time being so employed) that any interruptions therein were very displeasing. No man paid a greater regard to real merit, whenever he became acquainted with it, but he was not given to flatter those whose pride taught them to form high conceits of their superior abilities, and so were disposed to look upon that as a neglect, which was never intended as such; to whom an omission in a punctilio of respect, is a high provocation, and a crime scarcely



scarcely to be forgiven. Persons of this character he industriously avoided, and therefore it is not to be wondered at, they should be dissatisfied with him.

The Appendix contains several things of little value, except so far as they relate to Mr. Baker. There are several specimens of his poetry, which is not in any respect remarkable, but for its strength and energy. On the whole, he was certainly an able and respectable man; we may be allowed to repeat, that he would have deserved more of our applause, if his talents had been more actively employed in the service of mankind.

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*A Physical Inquiry into the Cause and Cure of Fevers.* By Garret Hussey, M.D. 8vo. 6s. Robinson.

IN general people write as they think, and act as they write; so that it is rare to find a man wrong in theory and right in practice. In this point we very fully agree with our author, and we are glad to mention it, because we do not very frequently coincide. About one third of the present volume contains some preliminary pathological discussions, which we cannot more concisely characterize, than by saying that they are a part of the system of Boerhaave, with the appendage of some of the modern discoveries on air, which destroy its consistency, without adding to its value. The great foundation of the theory, is the successive orders of vessels, and the error loci from the increased impetus.

Dr. Hussey treats largely on the inflammatory fever, without mentioning, except by occasional hints, any local affection; but the best practitioners are now, we believe, agreed, that they are very seldom separate. After a second perusal, we began to suspect that our author probably had in view the mixed fever, which is really the disease of nature, while the other is the abstract idea of the speculatist. But this the student, or the cursory reader, will perhaps not easily perceive; especially when he sees another chapter with the title of Compound Fever. If this be really his object, and otherwise he contends with a shadow, the large and repeated bleedings are highly dangerous and reprehensible. When the nature of the fever is doubtful, one bleeding, he thinks, can do no harm, when it is not copious. A more fatal opinion was, we believe, never hinted at: Dr. Hussey seems not to be aware, that the most dangerous putrid fevers, the gangrenous sore throat, and other horrid diseases, attack the healthy and strong with inflammatory symptoms. In these cases, the stab of a dagger is not more fatal than the wound of the lancet.

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His other sentiments are nearly Boerhaavian. Blisters, in his opinion, are from their salts, chiefly useful as diluents; and dilution renders the glutinous size more fluid. In the putrid fever, his conduct is trifling and inefficacious: his most active tonic is an ounce of decoction of bark, acidulated with spirit of vitriol, repeated every two hours. If Dr. Hussey is much engaged in practice, it is probably in the country, where he is necessarily little acquainted with any diseases, except those which are highly inflammatory. His conduct cannot be reasonably applied to any other situation; and even there, it is liable to many exceptions. We have found highly putrid fevers in situations very remote from large cities. He treats likewise expressly of the compound fever, of the intermitting and remitting fever, and of those which happen to lying-in women. On each of these subjects we meet with many exceptionable passages; but it is a disagreeable task to expatiate on errors. The cure of the puerperal fever, for instance, is related in about two pages, though the best practitioners generally fail. His remedy, in intermittents, is certainly powerful, and we shall inform our readers of all that we know concerning it. 'A certain quantity of pure sal ammoniac and bark, both mixed with a pint of strong infusion of chamomile, centaury, and wormwood.' There is an air of mystery in this receipt; but we know that the ingredients are useful; perhaps it is intended as an emetic: we are sure that it will commonly prove so.

We are sorry when it becomes our duty to censure any work, where the author appears candid and respectable. It is from the communication of opinions that knowledge is increased, and the efforts of nature more thoroughly understood; but these should appear to be founded in fact, rather than the manufacture of the closet; and where they differ from the common sentiments of the world, should be supported by the facts themselves. We may perhaps be told that the opinions of Dr. Hussey are really those of physicians; it is true that they are frequently found in books, but never in nature. They are the *opinionum commenta*, not the *naturæ judicia*. It is also possible that the student of systems only, may see things in different lights; as every thing is said to appear yellow to the jaundiced eye. But, if such is his own and his patients misfortune, a more varied experience will correct the error, while his mind is untainted by fixed prejudices. It should be his care to prevent prepossessions; not to fear truth, but to pursue it; to suspect himself and his opinions, till repeated trials have confirmed his confidence, and established his principles. In the pursuit of knowledge, no man has a greater enemy than himself.



*An Essay on the Treatment and Conversion of African Slaves in the British Sugar Colonies. (Concluded, from p. 386.)*

WE concluded our former Review of this interesting Essay with an extract of the author's account of the state of slaves in the British colonies. It might justly be imagined that such enormous oppression would at least be calculated for promoting the interests of the persons by whom it is exercised; but, by a peculiar absurdity in those men, this purpose is entirely counteracted. The grass formerly mentioned, as procured by so much toil, and forced out of the slave by repeated punishment, under pretence of feeding the cattle and mules, is spread abroad under their feet, on a fermenting inclosed dung-heap, called a pen. Being trampled by the cattle, a very considerable part is lost to every purpose of nourishment. This, however, is not the worst consequence: mixing with the dung and urine, it ferments and putrifies, and by its suffocating steams, in that sultry climate, instead of supplying the animals with vigour, contaminates them with disease. Such is the result of a service, barbarously enforced by the severest discipline of the cart-whip. This instrument, we are informed, in the hands of a skilful driver, cuts out flakes of skin and flesh with every stroke; and in this mangled condition, the wretched slave is turned out to work in dry or wet weather, the latter of which sometimes occasions a cramp, and through the mercy of Providence puts an end to his miserable life.

Mr. Ramsay informs us, that the ordinary punishments of slaves, for the common crimes of neglect, absence from work, eating the sugar-cane, or theft, are cart-whipping, beating with a stick, sometimes to the breaking of bones; the chain, an iron crook about the neck, a large iron pudding ring about the ankle, and confinement in the dungeon. There have even been instances of flitting of the ears, breaking of limbs, so as to make amputation necessary, beating out of eyes, and castration; but these outrageous acts of violence have been seldom committed of late years.

'To avoid any misconstruction, says this sensible and candid author, I must here observe, that the labour, the diet, the punishments, in short, the general treatment of slaves, depend on the character of the owner or manager; and that in some particular plantations (the grievance of picking grass, and the circumstance of their being so long as sixteen hours out of the twenty-four under the lash of the whip, excepted) they enjoy as much ease and indulgence as are compatible with their present state of ignorance and dependence, and the accurate methodical cultivation of a sugar plantation. But this ease

and this indulgence, though due from all masters to all slaves, are not deemed matter of right, but of kindness or favour; and too many are set over them, who want both humanity and discretion to see either the obligation or advantage of such treatment; too many who are too lazy to consult any principle but present caprice in their conduct towards them. I have heard managers boast of not having ordered twelve stripes in twelve months among one hundred and twenty slaves. There are also managers who may boast, and there have been some who have boasted of having given, every now-and-then, what they call a cool hundred for the slightest offences. Yet, were this last even a solitary character, in a community, he ought to be an object of police, and be compelled to revere the claims of human nature.

'We cannot pass over in silence the usual treatment of pregnant women and nurses. In almost every plantation they are fond of placing every negroe who can wield an hoe in the field gang; so fond, that hardly any remonstrance from the surgeon can, in many cases, save a poor diseased wretch from the labour; though, if method prevailed, work may be found on the plantation equally necessary and proportioned to every various degree of ability; and though one or two days attempts in the field be sure to lay them up in the hospital for weeks.

'At this work are pregnant women often kept during the last months of their pregnancy, and hence suffer many an abortion; which some managers are unfeeling enough to express their joy at, because the woman, on recovery, having no child to care for, will have no pretence for indulgence.

'If, after all, she carries her burden the full time, she must be delivered in a dark, damp, smoky hut, perhaps without a rag in which to wrap her child, except the manager has a wife to sympathise with her wants. Hence the frequent loss of negroe children by cramp and convulsions within the month. A lying-in woman is allowed three, in some plantations four weeks, for recovery. She then takes the field with her child, and hoe or bill. The infant is placed in the furrow, near her, generally exposed naked, or almost naked, to the sun and rain, on a kid-skin, or such rags as she can procure. Some very few people give nurses an extra allowance. In general, no other attention is paid to their condition, except perhaps to excuse them from the picking of grass.'

In the second chapter, this intelligent writer proceeds to show the advantages which would arise from granting freedom to those slaves; a measure which he evinces would not only encrease social happiness, but greatly improve the political interests of the community. He observes, that while by emancipation they would become more worthy subjects, they would also, by their voluntary exertion, make no small addition to the



the public revenue. Instead of confining their demands, as at present, to a few coarse woollens and Osnaburgh, to a little grain, a few herrings, and salt-fish, they would open a new channel in every branch of commerce, at the same time that they would supply a great reinforcement to the strength and security of the colonies, which, according to the present regulation, they very much diminish, and, on many occasions, actually endanger.

Mr. Ramsay is firmly of opinion, that a sugar plantation might be cultivated to more advantage, and at much less expence, by labourers who were freemen, than by slaves; and the observations with which he supports this opinion we must acknowledge to be fully satisfactory. In short he proves, beyond the possibility of contradiction, that advantages of the most important nature would accrue from a universal emancipation of the colonial slaves; and that the policy which has hitherto precluded such an event, is not only barbarous but ill-founded.

In the subsequent chapter, the reverend author treats of the religious advantages which would arise from the proposed emancipation. His remarks on this subject are such as do the highest honour to his professional character; and they derive strong enforcement from the acknowledged inefficacy of all his attempts, both private and public, to communicate religious instruction to men in a state of such miserable servitude as that of the West India slaves. He suggests however a method, in which private attempts on large plantations to improve slaves, may probably succeed.

In the fourth chapter, the author prosecutes an examination into the capacity of African slaves; where he separately considers the various objections that have been made to their natural endowments, as drawn from philosophy, form, anatomy, and other sources of observation. Through the whole of this enquiry the ingenious writer discovers abilities for physical investigation, far beyond what is usual with those who have chiefly devoted their attention to moral subjects. His reasoning is every where guided by penetration, as well as justness of sentiment; and he has not only vindicated the capacity of African slaves, upon the principles of natural knowledge, but confirmed his doctrine by the yet more satisfactory conclusions of his own observation and experience.

In the last chapter of the volume, we are presented with a plan for the improvement and conversion of African slaves. It is sufficient to observe, that it appears to be dictated with much judgment; and therefore, without laying before our

readers any detail of the method proposed, we shall content ourselves with extracting, for their perusal, the short introduction to this part of the work.

‘ I have now gone through the several preliminary articles that respect slaves in our sugar colonies. I have described their condition at present. I have shewn that there would be good policy and much profit, both to the state and the master, in advancing it; that this advancement must go hand in hand with their instruction in religion; and, again, that instruction is necessary to make them good and useful subjects. I have vindicated for them the natural equality and common origin of mankind. I have claimed, as their due, the attention of government. I have endeavoured to interest humanity, policy, and religion in their favour. It only remains to point out the method in which these should co-operate for their advantage. That which I am now to offer, I propose not as the best possible, but as the most practicable method, having respect to the selfishness and prejudices of the age. Were government and people once well awakened to their own interest, and heartily inclined, something much more promising might be struck out. The chief advantages of the following plan is, that it may be set on foot by government, without depending on the caprice of individuals, or affecting their interest; that it will be gradual in its operation, and therefore more likely to accommodate itself to the ordinary course of human affairs. At the worst, it adds only one more to the many Utopian schemes that volunteer reformers produce for the benefit of the heedless public. Should it ever be found as impracticable in itself, as it is in respect of me, it may lead some more happy man to a scheme both practicable and successful. In the mean time it may contribute to soften their present treatment; and it will be a testimony of the author's affection to the cause of humanity, religion, and his country. The event must be left to Providence.’

From the account we have delivered of this Essay, our opinion of its merits is already so fully expressed as to require no farther elucidation. It is unquestionably the clearest, the most rational, and the strongest appeal, that has hitherto ever been made to the wisdom of the legislature, and the humanity of the nation, relative to the slavery of the Negroes in our West India islands. The unwearied application and ardent zeal with which the author has pursued this important and interesting subject, justly entitle him to the warmest applauses that impartial criticism can bestow; and whatever shall be the result of his spirited and generous efforts, he may enjoy the conscious happiness of having contributed all in his power towards vindicating the dearest rights of human kind, and promoting the inseparable interests of civil liberty and religion.



*The Diary of the late George Bubb Dodington, Baron of Melcombe Regis: from March 3, 1748-9, to February 6, 1761. With an Appendix. By Henry Penruddocke Wyndham. 8vo. 6s, in Boards. Wilkie.*

THE manuscript, from which this Diary is printed, was found among lord Melcombe's political papers, bequeathed, with other effects, by the late Thomas Wyndham, esq. to Henry Penruddocke Wyndham, esq. the editor. The devise was accompanied with a request that the latter of these gentlemen would not publish any of the papers but such as were proper to be made public, and might, in some degree, do honour to his lordship's memory. This restriction has ever since the year 1777, when Mr. Thomas Wyndham died, induced the succeeding proprietor of those papers to withhold them from the public, upon a presumption, that though they might reflect some honour on his lordship's abilities, yet they placed his political character in a very unfavourable light. This being avowedly the editor's opinion, he proceeds to justify his conduct relative to the publication of the papers; and it must be acknowledged that his apology, however difficult to be fully admitted, contains an ingenious attempt to reconcile his private judgment with the fidelity which he owed to the confidential bequest of the testator.

To the information of the Diary's having been written by lord Melcombe, he adds, that every part of it was copied from rough draughts, and that scarcely a blot or correction is to be seen throughout the whole. The month also, and each day of the week, is accurately inscribed on the margin, with his lordship's own pen, in printing characters.

From these circumstances, Mr. Wyndham concludes that lord Melcombe intended the Diary for publication; and he therefore infers, that by laying the work before the public, he is acting in direct conformity to his lordship's desire.

Whatever may appear to be the force of the arguments adduced by the editor in his own vindication, we acquit him the more readily of any private motives for his conduct, as he professes an opinion that the Diary may serve to display the interested and corrupt principles which often actuate those men who are most vehement in their opposition to government; and that it may likewise even animate them to the love of true patriotism. These indeed would be salutary effects, and it is to be wished that the editor's hopes may be verified; but we much fear that the minds of men are more likely to be corrupted than meliorated by the influence of bad example.

As the beginning of the Diary relates to an important period in the life of lord Melcombe, we shall present our readers with an extract from it.

'1749.] In the beginning of this year, I was grievously afflicted with the first fit of the gout, which, with a fall that

strained one leg and wounded the other, confined me to my chamber near three months,

‘During my illness, several kind expressions from the prince towards me, were reported to me, and on the 8th of March, his royal highness ordered the earl of Middlesex, his master of the horse, to send Mr. Ralph (whom he had often talked to about me) with a message from his royal highness, to offer me the full return of his favour, and to put the principal direction of his affairs into my hands.

‘I told Mr. Ralph, that I desired the two following days to consider of it; and that he should have my answer at twelve o’clock, on Saturday the 11th instant.

‘11.] This day in the morning I wrote to Mr. Pelham, desiring him, as I was not able to go out, to wait upon the king, and in my name humbly to resign, into his majesty’s hands, my office of treasurer of the navy.

‘The same day I gave Mr. Ralph my answer in writing to the prince’s gracious message, to be delivered to the earl of Middlesex, taking his honour, that he would lay it before his royal highness, which Mr. Ralph performed, as did also his lordship.

‘The same morning, I received a very civil letter from Mr. Pelham, testifying his concern and surprize at my resolution, and desiring that he might see me before he delivered my message to the king, and acquainting me, that he would come to me on Monday the 13th in the morning, before he went to court, being then just going into the country.

‘13.] This day, early in the morning, Mr. Pelham made me a long visit with much civility; he seemed to wish much that this affair might go no farther. I told him that I saw the country in so dangerous a condition, and found myself so incapable to contribute to its relief, and so unwelcome to attempt it; that I thought it misbecame me any longer to receive great emoluments from a country, whose service I could not, and if I could, I should not be suffered to promote: so I begged him to execute my commission to the king, and then we parted.

‘He came to me again, about eleven o’clock, to let me know that the king accepted my resignation very graciously, but expected that I would continue to act till he could fix on a proper successor. I did so, and was continued in the office till the 3d of May.’

It is necessary to observe, that at the time when lord Melcombe, then Mr. Dodington, came over to the party of the late prince of Wales, the prince’s father was thought to be in a declining state of health. The Diary informs us, that on the twelfth of November, 1749, Mr. Dodington dined at Carleton House, in company with the prince, the earl of Egmont, and Dr. Lee. Their conversation turned on the immediate steps to be taken upon the demise of the king, more particularly with regard to the civil list. The prince informed them



them that three methods had been proposed to him: the first was to let the present ministers settle it, and then part with them and the parliament. The second was, to dismiss four or five of the principals, but to vote the civil list before the parliament was dissolved. The third (which the prince was pleased to say, he thought was Mr. Dodington's opinion) was to dismiss the parliament immediately, to turn all those out whom he did not design to continue, and to throw himself upon the country for a new parliament, and a provision for himself and family, which he desired should be only a clear annuity of eight hundred thousand pounds; giving back the duties to the public, with whatever surplus might arise. The first proposition his royal highness put out of the question: respecting the second and third, he desired that he might be satisfied, from a full consideration; because what was determined at that private meeting, he would unalterably stand by, when agreed to by the earl of Carlisle, lord Baltimore, and lord chief justice Willes. After a discussion of the subject, the company was unanimously of opinion, that the third proposition was the greatest, most popular, and the best. To confirm his approbation of this measure, the prince gave the guests his hand; and he required that they would likewise declare their resolution to support it, by giving the same pledge to each other. Mr. Dodington, at the same time, undertook to find two or three hundred thousand pounds to go on with, until a new parliament could grant the civil list.

In the Diary of the 27th of September 1750, we meet with the following passage.

'Went to lord Middlesex's at Ashley. Much talk with my lord that day and the next morning. We agreed that the country was in a deplorable state, and that the safety of the prince's succession was in great danger, from the maxims he had adopted, and in which he was encouraged by those he most attended to at present. It was also agreed, that lord Middlesex should procure an explanation, or that both of us should neither meddle with, nor appear in the business of the house.'

We are inclined to believe that the apprehension, intimated in the above passage, was merely imaginary; but cannot help regretting that the author of the Diary has not been more explicit on a subject of so extraordinary a nature.

The subsequent extract contains the best apology for Mr. Dodington's political conduct, which we find in the whole Diary; though it also affords sufficient proof of the strong desire he entertained of being reinstated in office. It is the recital of a conversation with Mr. Pelham, on the 5th of May, 1752.

'Mr. Pelham did not pretend to set up any right of the court, or that they designed to make use of any force against me, but said, to be sure what I had hinted must be the way,

that he must take towards the king, and that he would truly tell me all he knew about the king's prejudice against me—that his majesty was angry at my quitting, though he received it better than he expected, as he had told me before: but at my going into the prince's service afterwards, the king broke out and said to him, here is a fine end of civilities; here is Dodington, you made me give him, the other day, a great employment, and now he has thrown it at your head, and is gone over to my son; and besides, a nominal place is made for him, to give him a pretence of putting himself at the head of his measures, and more to this purpose.—After this, upon my coming to Kensington, on a Sunday, some time after the prince's death, the king said, I see Dodington here sometimes, what does he come for? to which Pelham replied, that he did not know, indeed, but he did not believe that I had any particular views, because he had never had the least hint of any; which, if I had formed any, he thought he should, sooner than another, have heard of them, from the long acquaintance between us: that he was sure my coming to court was to shew my duty, and that I desired to live in his favour; and, he supposed, that I might wish for his (Pelham's) protection and desire to come into his service: but that was guess only—the king replied, no, there has been too much of that already—and that the conversation did not end well. That he would tell me the bottom of all his politics and his brother's too, for they must in the end be the same, and that was, to chuse a new parliament, that should be all of a piece, such a one, as might serve the king if he lived, and be steady to put the young king in the right way, if the old one died: that he meant a thorough whig parliament; for when there were factions, though a wise man was obliged to avail himself of them as well as he could, yet they were not desirable, nor what he meant, but he wished to have a thorough Whig parliament all of a piece. I replied, that I approved of what he said, and thought, that the offers I now made him from myself and friends, might contribute to facilitate that end—he said it was for that end that he told it to me. That they were now, without competition, as well with the king as they could possibly hope for: but that he was not so weak as to imagine that it depended upon any thing but the ease they procured his majesty in carrying on his service: that the king's temper was to be observed and complied with, &c. &c.

That, upon the present subject, he himself was most sincere and desirous to effect it, and would do his best, and he was sure his brother would do so too, and that he would write to him in conformity. That, as to borough matters, when he was pressed about Weymouth (as to be sure both of us must expect) he thought the best language he could hold was, that he and I lived very well together, and that he had no room to think that any thing would be done there that would be disagree-



agreeable or disserviceable to him; and that I should deal in the same general terms, &c.

‘I said, that as to quitting the king’s service, I did not do it by any compact with the prince, that it was full four months after, before his royal highness made me any offers, and he then did it in such a manner, that left me no option to refuse, without offending him for ever. That Mr. Solicitor General Murray knew this; and that I had living and written evidence to prove it incontestably. Since I came into the prince’s service, I can appeal to him, whether my behaviour was not entirely calculated to soften, rather than to inflame, even to the loss of my favour; whether, when the little incendiary system prevailed, by which alone many of those about his royal highness’s person could ever be of any significance, I did not endeavour to check it, and when I could not, did not absent myself from the house, rather than take a part or countenance it. But, however, I desired the king should know, that I would not justify with my sovereign and my master, but submitted myself to think that I was to blame, since he was displeased, and that I therefore humbly begged pardon, which was all in my power to do, except to shew him, by my future services, that I deserved it. That this, with the interest I could, and was willing to center in his majesty’s service, I thought might be sufficient to remove objections (which had in reality no foundation) especially when conveyed through so able, so powerful, and, I trusted, so friendly a channel. That upon the whole he might see, and I meant he should, that I was very desirous this event should take place, from a sincere wish to attach myself to him, and to end my life with those with whom I began it. That I was desirous to serve my country, and chose to do it with the good liking of the king—but if his majesty should shut up that way, that then I must endeavour to do it by such ways as should offer in the course of things. Mr. Pelham renewed the assurances of his sincere wishes and endeavours, in a very decent manner, and added, that he was restrained from saying what he wished, out of the regard he owed me, not to say any thing he was not sure to perform, and concluded, by inviting himself in a most gentleman-like and obliging manner, to Hammersmith.’

There may seem reason for thinking that Mr. Pelham was sincere in the professions he made to Mr. Dodington, concerning his restoration to the royal favour. For in a short time after the above mentioned interview, we meet with the following paragraphs; which show, that though the author of the Diary had not yet brought the minister to any negotiation, there was at this time much good fellowship between them.

‘25.] Dined with me, lord Lincoln, Messrs. Pelham, Vane and son, solicitor general, and Furnese. Much wine, and as much good humour as I ever met with; both lasted till almost eleven o’clock.

[31.] Dined at lord Lincoln's with Mr. Pelham, &c.—  
staid late.

[June 7.] Dined with Mr. Pelham at Esher. Much drink  
and good-humour.

But, flattering as these social parties may have been to the expectations of Mr. Dodington, they were productive of no effect. After his hopes of promotion had been severely blasted by the recovery of the king, and in two years more by the demise of the prince of Wales, he was destined to experience a third disappointment by the death of Mr. Pelham. Soon after this event, however, we find him engaged in warm applications, on the same subject, to the duke of Newcastle, who appears to have received him very graciously. "He took me in his arms, says the journalist, and kissed me twice, with strong assurances of affection and service." Part of a subsequent conversation with the duke deserves to be extracted.

[June 4, 1745.] He (the duke) said, that there were few things that a man of my rank could accept, and that none of them were vacant. I said it was true, but I did not impute that to him; that as he was at the head of the treasury, I should chuse a seat there, if it was vacant, sooner than any thing, but I could not take that; at the same time I begged he would observe, that I did not expect to be privy seal, if lord Gower should die; that I did not come to make bargains for this or that thing, or time: he had forced me, before I went into the West, to say that sir Thomas Robinson's office, or my own again (both which were *then* vacant) I should like very well; he gave them away without considering me. I desired nobody to be removed, much less to die. He must think that two thousand pounds a year would not make my fortune, with one foot in the grave: that as to rank, I had heard that the king was odd about titles: that I had as much respect for the peerage as any man, but he could not but see, that in my situation, without succession or collateral, a peerage to me, was not worth the expence of new painting my coach: that I desired to pass my life as his attached friend and servant, persuaded that he would, as such, do me favourable justice the first opportunity that offered. He said, that he understood me very well: that I could have no competitor in the house of commons; I expected then any employment that I could take, which should first fall; and added, I suppose you will be disobliged, if you have not the very first that falls. I demurred a little at the oddness and bluntness of the proposition, and did not well conceive the intention of it, but after a little pause, said,—that is a hard word, my lord, I do not absolutely say that. There may be, possibly, reasons that my real friendship for him might make me acquiesce in; I will not say so hard a word at once; the case will speak itself, but it must come to a positive issue—and now, my lord, I must resume the offer  
your



your grace made of going immediately to the king, to demand a categorical answer, whether he be determined, after all I have done and spent for his service (of which he now reaps the utility) to suffer no return to be made me, when opportunity throws it in the way, but to exclude me from all the advantages I am entitled to, in common with the rest of his subjects, both by my rank and my services? as to his resolution, it must be known, but as you profess your sincere desire that I should be properly considered, it lies upon you to do it in the best manner, and at the properest time: I do not prescribe to-morrow or the next day, this week or the next; but as this is the only obstacle, it must be known, absolutely, and in a reasonable time: if I am proscribed from amongst all my fellow subjects, I must and shall submit to the king's pleasure with all possible respect; but as your grace has re-assured me, that you have represented what I have done fairly and favourably to him; till I know it from your grace, I cannot believe that so just and generous a prince would accept a poor subject's offers of service, and suffer him to carry them into execution, at so great an expence, with a resolution absolutely to exclude him from all sorts of common favour. I thought it would be what never happened before, or to me only. He said he would do every thing in his power, and did not imagine it could end so. I told him that I heartily wished it might not, but it must end one way or another, it must not remain as it was; for I was determined to make some sort of figure in life: I earnestly wished it might be under his protection, but if that could not be, I must make some figure; what it would be I could not determine yet; I must look round me a little, and consult my friends, but some figure I was resolved to make.

Nothing in the Diary appears more surprising than this extraordinary conversation. That Mr. Dodington should repeatedly declare his resolution of making some figure, when he had the moment before mentioned himself as a man with one foot in the grave; and when his determination to make a figure might even be frustrated by the person whom he was addressing, appears unworthy the gravity of one who aspired to a ministerial employment, and yet more unworthy of being recorded, with the view of transmitting the anecdote to posterity.

This curious Diary includes the period from March 1749, to February 1761, with an interruption of about five months in the year 1760. The editor informs us that he has omitted many frivolous paragraphs which are to be found in the original; but we think the number he has published of this description will remain a sufficient monument of lord Melcombe's attention to the recording of trivial transactions. These numerous minutiae, however, in our opinion, are not to be charged as a fault in the writer of the Diary. Thousands of objects, that

that can merit no consideration from the public, may yet prove interesting to an individual; and when once a man has determined on keeping a regular journal of private transactions, he will often, rather than leave a chasm in his progress, find an inducement to mention an occurrence of little or no importance even to himself. It is nevertheless the duty of an editor to cut off such excrescences; and considering that Mr. Wyndham has treated lord Melcombe's defects with no very lenient hand, he needed not have been so sparing in the castration of palpable superfluities.

That vanity was a predominant foible in lord Melcombe, is too well known, and too apparent even from the Diary to be called in question; but though deeply immersed in the intrigues of a court, there appears not equal evidence to support against him a charge of insincerity. Of ambition and selfishness, particularly the former, he was not destitute; but from the occasion and the manner in which those motives operated, they seem entitled to some degree of indulgence. His political defection, arising from no resentment, appears evidently to have been the result of a fallacious speculation on the life of George the Second, then subject to some infirmity. On becoming sensible of his mistake, he not only wished, but laboured to be again received into the king's favour. While we reprobate his versatility, let us however acknowledge his moderation. We do not find, through the whole private history of this period, as contained in the Diary and papers annexed, that ever he inflamed the animosity, or betrayed the confidence of either party. On the contrary, it seems to have been his endeavour to conciliate; and his memorial to the prince of Wales, of the 13th of October, 1749, does honour both to his abilities and integrity. His conduct was perhaps less inconsistent with rectitude than with prudence; and when viewed in relation to that of others engaged also in political intrigues, will exhibit, comparatively, but a faint example of the sacrifices of honour and virtue, which have been made by the unprincipled votaries of ambition and emolument.

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*Commentaries and Essays: Published by the Society for promoting the Knowledge of the Scriptures. Number I. (To be continued occasionally.) 8vo. 1s. Johnson.*

**T**HIS number consists of three critical essays. I. An attempt to illustrate John xiv. 1, 2, 3. 'Let not your heart be troubled: ye believe in God, believe also in me. In my father's house are many mansions,' &c.—In commenting on these words, the author endeavours to prove, that the 'house,' in which our Lord engaged to make provision for his disciples, was not the habitation of the blessed in heaven, but the church of God here upon earth; that by 'many mansions,' he meant the societies



cieties and congregations of his followers, which would be gathered and established in all parts; where there would be ample employment for them, full scope and room to lay out their talents and labours to the best purpose; that by Christ's coming again to his disciples, after having prepared a place for them, was not intended any personal agency, or appearance to them, after his resurrection and ascension into heaven, but the extraordinary power of his heavenly father accompanying them in their ministrations.

II. A new Translation of Isaiah, lii. 13. liii. 12. with notes.—The interpretation, proposed by this writer, is as follows:

‘It is most clear, that the three last verses of the fifty-second chapter are the words of God himself, declaring “That though his servant, the Messiah, would be despised and rejected by many on account of the meanness of his appearance, yet he would be very successful in his endeavours to reform the world, and many nations, and even kings, would attend to him.” Hereupon the prophet, as having lived in the time of the Messiah, and having himself observed his progress, exclaims,

O JEHOVAH! Who hath believed our report;

And to whom hath the arm of JEHOVAH been manifested?

In which words he refers to the foregoing prophecy uttered by him in the name of God, and laments the little success, which, at that time, had attended the preaching of the Messiah: and he then proceeds to describe, as from his own observation, the meanness of his appearance, the manner in which the Jewish nation received him, the miraculous cures performed by him, his sufferings and death, and his burial in the sepulchre of a rich man; and in many parts of this description he remarkably includes himself, using frequently the words *we*, *us*, and *our*; and in one part he calls the Jewish nation, in the time of Christ, *his own people*. “Through the wickedness, saith he, of *my people*, he was smitten to death.” The prophet having thus described the Messiah as dead and deposited in a sepulchre, God is represented, as declaring in his own words, “That though the enemies of his servant, the Messiah, had prevailed so far as to put him to death, yet, as he had suffered death in the cause of truth and virtue, he should be raised from the dead to an immortal life, and by his instructions, and by his means, a great reformation would be effected in the world, much to his own satisfaction, and to the everlasting advantages of many of the human race.”

‘Thus understood, the prophecy is freed from that confusion of persons, which is observed in the common explications of it, and is clear and consistent in all its parts. But as the interpretation here given is new in many respects, it is submitted with diffidence to the judgment and candour of the reader.

‘It will be found, on comparing the translation here given with the English Bible, that many improvements are adopted in

in it, of which no notice is taken in the notes subjoined; and in regard to them the reader is requested to consult the translation and notes of bishop Lowth.\*

III. The Illustration of Christ's last Discourse with his Disciples, continued, John xiv. 4—13.—One of the most remarkable passages in our Lord's discourse is, ver. 13, 14. 'Whatsoever ye shall ask the Father in my name, that will I do,' &c. This, our author conceives, relates only to the apostles and their times. 'The name of Christ, it is observed, is the religion of Christ, or the Gospel.'—When Jesus tells his disciples 'he will do it,' it signifies no more than telling them, in the most affecting manner, that it shall be done.

These three pieces are all anonymous; but it is evident, that the first and the third are written by the same hand. They fully display the critical abilities of each respective commentator; and may be read with pleasure and improvement by every one who is disposed to study the Scriptures with impartiality, and can tolerate in others a liberty of interpretation.

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*Exodus. A corrected Translation: with Notes, critical and explanatory. By William Hopkins, B. A. 4to. 7s. 6d. in Boards. Johnson.*

THE learned author of this work informs us, that his attempt to give a corrected translation of the book of Exodus, was occasioned by Dr. Kennicott's edition of the Hebrew Bible; and that his principal design was to ascertain the genuine text (chiefly by the assistance of the Samaritan Pentateuch) and not to write a commentary on the book of Exodus.

His corrections of the common version are not very numerous. They mostly consist of verbal emendations; and, in each chapter, of some alterations of the text, on the authority of the Samaritan copy.

The Samaritan Pentateuch contains all the canonical books, received by the Samaritans. It is written in the Hebrew language, but in different characters (which are supposed to be those of the ancient Phœnicians) and contains some variations, additions, and transpositions.

There were no copies of this Pentateuch in Europe till the seventeenth century. The celebrated archbishop Usher was the first, or at least one of the first, who procured it out of the East. This learned writer having observed, that Eusebius, Jerom, Cyril of Alexandria, Procopius of Gaza, Syncellus, and others, had quoted the Samaritan Pentateuch, he could not rest till he had obtained five or six copies from Syria or Palestine\*.

The critics are much divided in their sentiments concerning this exemplar. The inquisitive reader, who wishes to see what

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\* Usserii ad Lud. Capell. Epist. ad calcem Syntagm. de 70 Interpretib. p. 215.



has been said on the two copies of the Pentateuch, may have recourse to Morinus, Hottinger, Walton, Castell, Usher, Simon, Calmet, Prideaux, and others, who have discussed the subject, and have pointed out their respective advantages and defects.

Our author supposes, that the reading of the Samaritan copy is generally, if not always, better than that of the Hebrew: and he observes, that it is frequently confirmed by the Septuagint, and other versions, and often by its own internal evidence, arising from the context and parallel passages.

For instance: in the Samaritan copy, ch. ix. 19. we have these words, 'And Moses and Aaron came unto Pharaoh, and said unto him, Thus saith Jehovah, the God of the Hebrews, Let my people go,' &c. that is, we have a repetition of the six preceding verses. Moses received a commission to denounce before Pharaoh the judgment of the hail. The delivery of this message is not recorded in the Hebrew text: we immediately read, ver. 20, 'He that feared the word of the Lord among the servants of Pharaoh, made his servants and his cattle flee into the houses.' But how could Pharaoh's servants have any notion of this threatening, and so guard against it, if the message had not been delivered to Pharaoh, by Moses and Aaron? This, our author thinks, is a clear and unanswerable argument in favour of the Samaritan, in preference to the Hebrew text.

This performance, though not a work of elaborate criticism (Mr. Hopkins indeed does not offer it to the world as such) is nevertheless a useful addition to the English translations and commentaries on the Bible, which have been lately published.

The author has advertised a third edition, with improvements, of an Appeal to the Common Sense of all Christian People. He is a zealous advocate for the Unitarian doctrine, and for an amendment of our ecclesiastical formularies.

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*Pædobaptism examined, on the Principles, Concessions, and Reasonings, of the most learned Pædobaptists. By Abraham Booth.*  
12mo. 4s. in Boards. Cadell.

**T**HIS is an able defence of the principles and practices of the Baptists, with respect to immersion, and the rejection of infant baptism. It is so full and comprehensive, that it seems to supersede every former treatise on the same side of the controversy. The author produces the opinions and assertions of many eminent Pædobaptists, and draws his conclusions from their concessions.

The following extract will give the reader a general view of the argument, and Mr. Booth's method of conducting it.

'It is very observable, that so many Pædobaptists themselves have admitted the facts on which we reason, and that they have  
either

either expressly rejected the texts usually pleaded against us, or so explained them, as renders their application in support of infant baptism quite impertinent. They have admitted the facts on which we reason. Do we maintain, for instance, that baptism is a positive institution, and that positive rites depend intirely on the revealed will of God, in regard to the manner of performing them, the persons to whom they belong, and the signification of them? All this they readily grant, in Chap. I. Do we insist that the term baptism, properly signifies immersion? They expressly allow it, Chap. II. Do we assert that the principal thing intended by the ordinance is a representation of our communion with Christ, in his death, burial, and resurrection? It is cheerfully granted, Chap. III. Do we maintain, that immersion was the apostolic practice, and that, except in extraordinary cases, it was the general custom for thirteen hundred years? They confirm our sentiment, Chap. IV. Do we occasionally observe, that immersion is the present practice of the Greek and Oriental churches, and that those churches include about one half of the Christian world? Their own pen bears testimony for us, Chap. V. Do we insist that plunging is more expressive of the great things intended by the ordinance, than pouring or sprinkling? They accede to our opinion, Chap. VI. Do we assert, that the first instance of pouring or sprinkling, instead of immersion, which is expressly recorded, was about the middle of the third century, and then condemned; that the apostate church of Rome, all sovereign as her claims are, introduced pouring to common practice; and that the Protestant churches received it from her polluted hands? These being stubborn facts, are all acknowledged, Chap. VII. Do we maintain that, in ordinary cases, immersion is not prejudicial to health? Pædobaptist physicians, without a fee, and medical practice, without hesitation, confirm our opinion, Chap. VII. Reflect. IV. Do we assert, that no power on earth has authority to alter the law of Christ, or to depart from apostolic example, in regard to immersion? So do they, in effect, when disputing with Papists concerning the sacred supper, Ibid. Reflect. III. Do we contend that there is no express command, nor plain example, in the New Testament, relating to infant baptism? It is granted by them, Chap. VIII. Do we plead that there is no evidence of Pædobaptism being practised before the conclusion of the second, or beginning of the third century? This also is readily granted, even by some of those who were the greatest adepts in Christian antiquities, Chap. IX. Is it our opinion, that the extravagant notions of the fathers, in the second and beginning of the third century, concerning the great utility of baptism, and their misunderstanding of Joh. iii. 5. laid the foundation of Pædobaptism? It is allowed, Chap. X. Do we consider the arguments from proselyte baptism, an external covenant, and circumcision, as



• F no avail to the cause of infant baptism? They concur in our opinion, Chap. XI. Sect. I. II. III. Do we treat with contempt the plea of pretended apostolic tradition, unsupported by Scripture? So do all Protestants, except pædobaptism, episcopacy, or something similar, solicit their patronage. See Chap. XI. Sect. V. Once more: do we maintain that infant baptism and infant communion were introduced about the same time; that they are supported by kindred arguments; that they were equally common for a course of ages; and that they are still united in the practice of half the Christian world? We have the happiness to find, that these facts are confirmed by their learned pens, in Chap. XII.

• Again: In regard to passages of Scripture, usually pleaded against us, we have the pleasure to see that various eminent pædobaptists either expressly reject them, as having nothing to do in the controversy, or so interpret them, as renders their application to infant baptism quite impertinent. Do we, for example, consider Mat. xxviii. 19. as requiring instruction previous to baptism? So do they, Chap. XI. Sect. IV. § I. Do we maintain that Gen. xvii. 7. speaks of twofold seed, carnal and spiritual? They freely allow it, Ibid. § II. Do we understand Ezek. xvi. 20, 21. as regarding the Israelites on the foundation of the Sinai covenant? They acquiesce, Ibid. § III. Do we assert, that Mat. xix. 14. is no proof of infant baptism? They coincide with us, Ibid. § IV. Do we insist upon it that our Lord, in Joh. iii. 5. is not speaking about the necessity of baptism? So do they, Ibid. § V. Do we assert, that Acts ii. 39. is impertinently cited in proof of infant baptism? They confirm our assertion, Ibid. § VI. Do we consider the baptizing of households as equally unavailing, when produced against us? So do they, Ibid. § VII. Do we interpret the words of Paul, Rom. xi. 16. as foreign to the cause of pædobaptism? They agree with us, Ibid. § VIII. And, finally, do we explain 1 Cor. vii. 14. as relating to lawful marriage and a legitimate offspring? Even here we are not intirely deserted by them, but some of them afford us their friendly suffrage, Ibid. § IX.—In a word, there is not, that I recollect, one topic of argument, nor one text of Scripture, usually pleaded in favour of infant baptism, by the more judicious of our opponents; but it is either expressly cashiered, as having nothing to do with the controversy, or so understood, as to be of no service to the cause. We have the honour, therefore, to agree with many of them as to a great part of our premises; and with some of them respecting the whole. Yes, amazing as it may seem, we are honoured with having some of them for our associates in almost every thing except the conclusion. Here, indeed, we are utterly deserted by them. Nor can it be otherwise, while they are Pædo, and we Antipædo, Baptists. However, whether our conclusion or theirs be right, it is manifest that, notwithstanding the number of evidences usually

subpœnaed against us, when the validity of infant sprinkling is to be publicly tried; and notwithstanding the formidable appearance they frequently make in the eye of a superficial observer, yet, when those very evidences are impartially examined by pædobaptists in private, without being perplexed with captious queries, they have not a word to say for infant sprinkling; but all their depositions are directed to prove doctrines and facts of a quite different nature.'

We shall not, at present, enter into this controversy; as we have expressed our sentiments concerning immersion and infant baptism, on a former occasion. See Crit. Rev. Jan. 1782, p. 76.

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*Letters on Infidelity. By the Author of a Letter to Dr. Adam Smith. 8vo. 4s. in Boards. Robinson.*

THESE Letters consist of observations on the following tracts; namely, an Apology for the Life and Writings of David Hume, Esq. Hume's Dialogues on Natural Religion; an Essay on Suicide, by the same writer; and a pamphlet, entitled, Doubts of the Infidels; or, Queries relative to Scriptural Inconsistencies and Contradictions, submitted to the Consideration of the Bench of Bishops, by a weak Christian.

In the Introduction, the author gives this general account of his design, and the plan which he has pursued.

'A few strictures, says he to his correspondent, on the nature and tendency, the principles and reasonings of such performances, thrown out from time to time, in a concise and lively way, you observe, are better calculated to suit the taste and turn of the present age, than long and elaborate dissertations; and you see no reason why a method practised by Voltaire (and so much commended by D'Alembert) *against* religion, should not be adopted by those who write *for* it. In compliance with these hints, and that you may not think me desirous of leading an idle life, when there is so much work to be done, I have formed a resolution to look over my papers, and address what I may happen to find among them to yourself, in a series of letters; a species of composition much in vogue, and which has these two advantages to recommend it, that it admits of matter however miscellaneous, and may be continued or broken off at pleasure.'

Though we are not perfectly satisfied with this learned writer's account of certain passages relative to the fall, the deluge, the story of Baalam's ass, the history of David, &c. we shall not presume to assert, that his notions are erroneous, or his reasoning inconclusive. On these subjects learned men  
have



have entertained, and perhaps always will entertain, different sentiments. In many instances the author has displayed great acuteness, and some well-directed strokes of 'pleasantry and humour. From a certain peculiarity of style and manner, and references to a former publication by the same hand, we venture to ascribe these Letters to the D. of C.

## MONTHLY CATALOGUE.

## P O L I T I C A L.

*Hints to the new Parliament.* 8vo. 6d. Bew.

**T**HE object of these Hints is to recommend to the new parliament a co-operation with the minister, as an indispensable duty in the present situation of public affairs. In offering this advice, the author enforces his own private sentiments by what he thinks the general voice of the public.

*Tu quid ego et populus mecum desideret, audi.*

*Advice to a New Member of Parliament.* 8vo. 1s. Ridgeway.

This repertoire politique contains a hundred and fifty-four aphorisms, chiefly in the ironical strain of Swift. We wish the author's admonitions might prove as effectual as they are well founded; but until the passions can be more easily governed by precept, there is reason to apprehend that his advice, and perhaps his expence also, will be thrown away.

*Observations on the National Debt.* 8vo. 1s. Urquhart and Richardson.

This author lays before the public a plan, by which the National Debt may be lessened very considerably in the course of twenty-five years. His proposal consists of the following taxes, viz. a tax on all money lent for interest, on mortgage, bond, or note. A tax on money vested in public institutions, established by act of parliament or royal charter; the income from which arises by a dividend of the profits, or a fixed rate of interest. A regulation of the land-tax, by raising three shillings in the pound, according to the old way of assessing; and one shilling in the pound on the full annual value of estates, &c. A tax on the dividends paid on the public funds. Besides these taxes, the author proposes the abolition of sinecure places, regulation of public offices, improvement of the land-revenue, &c. By the management and application of all these taxes and savings, at four per cent. compound interest, the author states, that in twenty-five years they will amount to near forty-six millions. He also gives some hints concerning other taxes, which he thinks may be laid without injury to trade, or hardship on the poor.

*Candour's Appeal to Independence; or, an Address to the Independent Members in the ensuing Parliament, and in particular to some of those who were also in the last.* 8vo. 1s. Stockdale.

In this address to the independent members of the house of commons, the author delineates the danger with which the nation was threatened by the measures of the last administration, and contrasts the prospect with the constitutional, auspicious, and popular conduct of the present minister. He appears to be influenced by a zeal for the good of his country; and therefore his well-meant endeavours are deserving of approbation.

*Two Tracts: Information to those who would remove to America. And, Remarks concerning the Savages of North America. By Dr. Benjamin Franklin.* 8vo. 1s. Stockdale.

In the former of these Tracts Dr. Franklin delivers various articles of information to those who would remove to America; and in the latter, some remarks concerning the savages of North America. The doctor's acquaintance with the political œconomy of the western continent is indisputable; and in regard to his capacity of giving judicious advice to settlers, none who knows his character will call it in question. In this pamphlet he seems not warmly to encourage emigration; but if his design be really to promote that object, it is only among persons of a particular description.

*An Address to the United States of America. By Silas Deane, Esq.* 8vo. 2s. Debrett.

In this Address, Mr. Deane vindicates himself from two charges which have been made against him by his countrymen. One is, 'that he was guilty of fraud and peculation in the management of the public monies committed to his care; and the other, that after his return to France, in 1781, he wrote those letters, which were intercepted, and published in New-York, from interested motives, and with a base and treacherous design to injure his country, having previously engaged himself in the interest of her enemies.' He pleads his own cause with very forcible arguments, and will, probably, receive from his American readers the verdict of *not guilty*.

*Remarks on Lord Sheffield's Observations on the Commerce of the American States; by an American.* 8vo. 1s. 6d. Stockdale.

In an early stage of the controversy respecting the regulation of commerce between the dominions of Great Britain and the United States of America, we foresaw that the subject could not be investigated without the most careful enquiry. That the private interests of individuals would strongly induce them to misrepresentation; and that different national interests likewise, independently of all prejudice or animosity, would operate so far in the dispute, as to render it impossible to form any decided opinion without the most ample documents, drawn not from



from the accounts of either of the parties, however candid and just in appearance, but from the various facts and arguments, rigidly examined, and deliberately weighed with each other. The first and principal writer on this subject is lord Sheffield, whose system has lately been attacked by several successive opponents; but with what effect, an impartial enquirer cannot hitherto positively determine. The author of the present pamphlet appears to have bestowed no small degree of pains on the investigation; a circumstance which, though worthy of praise, when undertaken from laudable motives, is apt to excite a suspicion that he is not entirely disinterested, especially as he begins his remarks with a defence of American integrity, which he thinks was not represented by lord Sheffield in a fair and true light. The greater part of the author's observations is calculated to ridicule the idea that it is unnecessary for Great Britain to court commerce. The arguments which he adduces in the pamphlet are chiefly of a general nature, and tend rather to illustrate some speculative principles of commerce, than to afford such information as is necessary for elucidating the particular advantages which Great Britain would derive from an unrestricted trade with America. The author however writes like a man of political reflection; and if not wholly disinterested in the regulation for which he contends, merits at least to be considered as an ingenuous, not an insidious partizan of America, by honestly avowing it to be his country.

*A retrospective View of the ancient System of the East-India Company, with a Plan of Regulation.* 8vo. 1s. 6d. Sewell.

This pamphlet is the production of Mr. Dalrymple, a gentleman well known to the world for his intimate knowledge in the affairs of the East India company. The account which he delivers of their former system of government is equally perspicuous and precise. The same may also be said of his Plan of Regulation; but of this, we think it unnecessary at present to give any detail.

*The Speech of Mr. Hardinge, as Counsel for the Directors of the East India Company, at the Bar of the House of Lords.* 8vo. 1s. 6d. Stockdale.

This Speech discovers the mind of the orator to be endowed with no small degree of animation. His fancy is evidently warm and brilliant; but we should approve more of his rhetorical art, had he not displayed those qualities so ostentatiously. This however is an error often accompanying a lively imagination; and Mr. Hardinge's own judgement, we entertain no doubt, will correct it.

*A Letter from Lieut. Gen. Sir Henry Clinton, K. B. to the Commissioners of Public Accounts.* 8vo. 1s. Debrett.

This Letter relates to some observations in the commissioners' Seventh Report, which may be judged to imply censure on the late commanders in chief of his majesty's army in North America,

rica. Sir Henry Clinton vindicates his own conduct by several authenticated documents, and expresses a strong desire of being admitted to an examination by the commissioners; a privilege which has been granted to some other officers of distinction. He particularly exculpates himself with regard to the not granting of final warrants; and evinces that he had a prior claim to the merit imputed to lord Cornwallis, of delivering certain orders to the commissary-general.

*A Letter to the Electors of G. Britain in general, and those of Westminster in particular. By Sam. House, Esq. 8vo. 1s. Ridgeway.*

The author of this pamphlet is a vehement advocate for Mr. Fox, whom he endeavours to vindicate in all his public conduct, not even excepting his East-India bill. In the same proportion that he extols Mr. Fox, he attempts to degrade the present minister; but his partiality and prejudice are equally too manifest to give weight either to his censure or his praise.—Perhaps some wag has assumed the name of a noted publican in Westminster, remarkable for going bare-headed, and supporting Mr. Fox; but be this as it may, the production is not conducted as a burlesque.

*Hints for a Reform, particularly in Gambling Clubs. By a Member of Parliament. 8vo. 1s. Baldwin.*

That Gambling Clubs might admit of a reform; and that the nation would suffer no disadvantage should they even be abolished, are propositions to which most of those who are not gamblers will, we believe, very readily give their assent. But we as firmly believe that the broadest hints of this, or any other writer, will not have the smallest effect, at present, to forward either of those purposes,

*An Address to the Mayor and Corporation, &c. of Kingston upon Hull. By David Hartley, Esq. 8vo. 1s. Debrett.*

Mr. Hartley, the author of this Address, was one of the representatives of Kingston in the last parliament; but has not been returned for the present. An expected vacancy for that borough, however, induces Mr. Hartley to renew his application to his former constituents; and that they may be the better enabled to judge of his political principles, he informs them fully of his sentiments respecting the constitution of the country, and the propriety of a reform in the mode of representation. His address appears to be ingenuous, sensible, and moderate, and we doubt not, will give satisfaction to the inhabitants of Kingston.

#### P O E T R Y.

*The Progress of Politics; or a Key to Prior's Alma, first Canto. 4to. 2s. Cadell.*

This little parody, imitation, illustration, or whatever name it may be called by, attributes a meaning to Prior's Alma, which Prior little dreamed of. It is here represented as intended



tended to convey a kind of prophetic allusion to our present political transactions. The opening of the Poem will give an idea of the author's manner, and what kind of entertainment is to be expected from him.

'Matthew met Richard —

Very true,

But what is that to me or you :

Will nothing now go down but Prior ?

Come, fill your glass, and stir the fire ;

Then for his Muse my zeal to shew you,

I'll toast to you his favourite Chloe —

But Alma—for that haunts my brain,

Must sure some mystery contain ;

Would such a Poet introduce

Grave hints at sense without a use ?

Tell us as matter of opinion,

That oysters smell unlike an onion ?

Or bring the Stagyrte to prove

That eyes can see, and feet can move ?

Would he build verse without design ?

No, no, my friend ; but drink your wine,

And chatting on the present times

Will best explain the poet's rhymes—

The present times—at any rate

I see you'd finish the debate ;

But you, as well as I, must know

That Prior lived some years ago.

You versemen mighty feats can do,

But then you have your boundaries too :

And though you bring ideal legions

To people your poetic regions ;

Yet still the copyist we find,

Or in the thing, or in the mind :

The present strifes of Whig and Tory,

Can they relate to Alma's story ?

Or could the cause be fairly stated,

So long before it was created ?

Does husband, judging of the end,

Soon as the virgin zone's undone,

To Gainsborough or Sir Joshua send,

To paint his child at twenty-one —

Or think you, (for you love to quote)

When reading of the Caudian streights,

The shrewd historian, whilst he wrote,

E'er dreamt of Burgoyne or of Gates ?

Some of these lines, particularly the concluding ones, are not destitute of humour ; and the opposite opinions concerning the nature of the mind, as held by the present political parties, are described in an easy, laughable manner. If the attempt meets with approbation, the author intimates his

intention of illustrating Prior's system, by rendering his other Cantos in a similar manner.

*Miscellaneous Pieces in Prose and Verse; by Mrs. Upton.* 4to. 2s. Robinson.

Ladies seldom receive candid treatment from critics. The jealousy of the tyrant, who fears to be invaded on his despotic throne, is not less fatal than the complaisance of those tender judges who respect the sex, and all its errors. Mrs. Upton replies to some of the more severe critics; but shall we dare to tell her that her defence is by no means satisfactory? The examples adduced do not excuse the fault; besides, the anomalies which she has adduced, are to be explained on other principles. The end and design of this publication is so just and honourable, that it would secure a favourable reception to more faulty compositions. A lively fancy, good humour, with no inconsiderable knowledge, generally distinguish them. There are undoubtedly errors, which a more practised writer would have avoided, but they are not of such magnitude as to detract considerably from the pleasure we felt in the perusal. The few hints on the subject of education are so judicious, that we were pleased to see our author concerned in this important business, for which she appears well fitted, and which we hope will be still more advantageous to her than the press. In the following specimen, we ought not to expect the sublimer flight of poetry. It is enough, if we discover a tender heart, with elegant language; and, in these expectations we shall not be disappointed.

*Epitaph, by Desire of a Young Lady, on the Death of her Canary Bird.*

This simple urn contains within  
A beauteous form, that knew no sin:  
Contented in his narrow sphere,  
He sought no crimes, nor knew a care;  
His gentle suit was ne'er deny'd,  
A bounteous hand his wants supply'd;  
He wish'd no wealth, nor fear'd a wrong,  
And all his business was—a song.  
Ye sons of Care contract your plan,  
For life itself is but a span.'

*Elegiac Sonnets, and other Essays. By Charlotte Smith, of Bignor Park, in Sussex.* 4to. 2s. Dodsley.

Each of these Sonnets is included in fourteen lines, containing a single sentiment; which is expressed with great delicacy, and a pleasing simplicity. The following specimen is taken indiscriminately.

*To the Moon.*

Queen of the silver bow, by thy pale beam,  
Alone and pensive, I delight to stray,  
And watch thy shadow trembling in the stream,  
Or mark the floating clouds, that cross thy way.

And,



And, while I gaze, thy mild and placid light  
 Sheds a soft calm upon my troubled breast;  
 And oft I think, fair planet of the night,  
 That in thy orb the wretched may have rest:  
 The sufferers of the earth perhaps may go,  
 Releas'd by death, to thy benignant sphere,  
 And the sad children of despair and woe  
 Forget, in thee, their cup of sorrow here.  
 O! that I soon may reach thy world serene,  
 Poor wretched pilgrim—in this toiling scene!

Almost all these pieces are of the plaintive kind, and evidently the genuine effusions of the heart. Every reader of sensibility must be concerned to find, that the amiable writer has had any reason to shed a tear.

*The Sick Queen and Physicians.* 2s. 6d. Stockdale.

A Hudibrastic tale, alluding to the state of this country from the accession of his present majesty, to the last change in the administration. In politics, the author is no friend to the coalition-party; and with respect to poetical merit, he is far from being deficient either in humour or sentiment.

## N O V E L S.

*Damon and Delia: a Tale.* 12mo. 3s. Hookham.

This is an amusing little story, without any very considerable pretensions to novelty or elegance. There is however some reason to think it is the production of no common author; for we sometimes meet sentiments, which are not the usual ornaments of a novel, and a strength of language fitted for higher pursuits. It is, on the whole, superior to those tales which commonly fall in our way.

*Dangerous Connections; or, Letters collected in a Society and published for the Instruction of other Societies.* By M. C\*\*\*\* De L\*\*\*\*. 12mo. 12s. Hookham.

The danger of injudicious connections is well known; but there are more pernicious ones than are to be found in society. An improper story, or the insinuations of a depraved heart, infuse a slow and secret poison, whose effects are more fatal as the approach is more delusive and secret. The present work is a connection of this kind, which we earnestly remonstrate against: innocence and virtue are the snares of designing villany and infernal artifice.—The author may allege, that the work which reveals these artifices, is the most essential instructor; but we fear, and indeed have much reason for our fears, that where one is guarded from the villany, ten will more completely learn the mysteries of seduction. The whole is delusive and dangerous in a great degree; nor is the poetical justice

justice a sufficient antidote. The novel itself is written too well: the translation is sometimes exceptionable from French idioms; but these seem the errors of haste rather than of ignorance. We have little doubt of the abilities of the translator, and wish him a more honourable and beneficial employment.

*The History of Christina Princess of Swabia, and of Eloisa de Leverot. Translated from the French of Madame Riccoboni. 2 Vols. 12mo. 6s. Stockdale.*

This is a very pleasing and interesting novel. It is undoubtedly a translation, for the idiom of the language every where obtrudes, and probably it is the production of the ingenious author mentioned in the title. Its moral tendency is unquestionable; yet we fear it may arm the enthusiasm of youth with a fresh weapon, and contribute to conquer the tender heart already prepared to yield.—We were preparing to moralize, expecting perhaps that the fire and eagerness of youth would yield to the saws of age and experience; but we shall quit so hopeless a pursuit. The conversation between Christina and her lover Sigefroid is beautiful: we suspect the author had in view Prior's Henry and Emma; yet it must be allowed, that the objections come with more force and delicacy from the lady.

The second part, for these two volumes contain two distinct histories, is of a similar kind, though rather of inferior merit; yet it inculcates a very important and useful lesson, since it teaches the unexperienced not to trust to the early impressions either of love or dislike. It is the mind which forms the character: the boy may be rash, giddy, and impetuous, though the man be sedate, tender, and discreet: again, the one may be soft and amiable, while the other is indolent and insensible. Perhaps the female taste may not remain entirely unchanged; and the trifling companion who can join in the amusements of youth, may be a very improper associate when the mind is eager for information, and looks up to the instructor. This is the chief moral of the present story; but there are many other arguments against forming, at too early a period, such connections as may prove unfortunate in the progress of life.

#### D I V I N I T Y.

*A Sermon, preached before the University of Oxford, on Saturday, May 29, 1784, at St. Mary's Church. By Edward Tatham, B. D. 8vo. 1s. Rivington.*

In the former part of this discourse the author estimates the several powers vested in the three estates of this realm, the king, the lords, and the commons; and shews, that the balance is so nicely poised, 'that a grain of weight taken out of one scale, and given to another,' will destroy that equilibrium,  
on



on which the good order, or even the very existence, of our political constitution depends.

‘From the *middle* estate, he observes, we may hope every good, without ever apprehending much evil. The danger lies between the two *extremes*. Civil liberty results from an equipoise between prerogative and privilege, the two cardinal hinges on which the constitution turns. In a contest between the first and third estates pushed to an extremity, the first will naturally give way, and, by its fall, involve both the others in common ruin. However great the personal dignity and respect of the prince, he is but one, and his personal support and influence must be of course confined. The third estate is a large compound body, formed of the representatives of the whole nation, whose influence and support must in some measure keep pace with their extent. Besides, the exclusive privilege of the latter to stop the supplies, is an over-match for that branch of the prerogative which commands the army, and which cannot, indeed, be exercised but by commissioning many of the members of the lower house, and putting the immediate direction of the forces into their hands.’

In the latter part of his discourse, the preacher takes a view of the times, preceding the restoration of Charles the Second; and endeavours to trace the causes of that confusion and distress in which this nation was involved, before that happy event took place. ‘That period, as he justly observes, furnishes a salutary instruction for both prince and people. It shews the former how dangerous, in a limited government, it is to assume more power than what the laws have given him; and it may convince the latter of the “calamities” that “arise” from the madness of the people, misled and heated by the arts of popular and ambitious leaders, whose views, under the semblance of a jealousy for their liberties, are more inimical to their peace, and more subversive of their rights, than the rod of the greatest tyrant.’

These are important instructions, and demonstrate the utility of still commemorating the thirtieth of January, and the twenty-ninth of May. The danger however, which may arise from popular phrensy, is more to be dreaded in this nation, than regal tyranny. For, if ever the constitution should be subverted, it will be by associations, and insurrections excited by some factious and ambitious demagogue called ‘the man of the people.’

This discourse contains many just observations, and is properly adapted to the circumstances of the present time.

*An Assize Sermon, preached at the Cathedral Church of Chester, by the Rev. George Vanbrugh, LL. B. 4to. 6d.*

The author explains and illustrates this celebrated rule of equity, ‘All things, whatsoever ye would that men should do to you,’ &c. Mat. vii. 12. For this purpose he considers

siders the meaning of the precept ; secondly the restrictions under which it is sometimes to be limited ; and, lastly, the excellence and usefulness of it.

This is a plain, practical discourse, without any appearance of that labour, pomp, and affectation, which we frequently meet with in the productions of our young divines.

*A short View of the Nature and Necessity of Infant Baptism, God-fathers and Godmothers, Confirmation, and the Lord's Supper.*  
8vo. 1s. Rivington.

The author of this tract, before he proceeds to the more particular consideration of baptism, remarks, that some have been led into, or confirmed in, the error of denying the use and necessity of baptism, by not rightly understanding a phrase in the Hebrew tongue, which has been introduced into the Greek of the New Testament, namely, *εκ—αλλα*. 'This expression, he observes, is elliptical, and signifies 'not only—but also,' *καὶ οὐκ* being understood. The passage chiefly alluded to is this. 'The like figure whereunto, even baptism doth now save us; not [only] the putting away of the filth of the flesh, but [also] the answer, or stipulation, of a good conscience towards God: that is, baptism, to make it salutary, requires both outward and inward washing, or purification.' 1 Pet. iii. 21. See Rom. ii. 28, 29; and the same expression in Exod. xvi. 8. Jer. vii. 22. Joh. xii. 44. Acts v. 4, &c.

The author's subsequent observations on infant baptism, god-fathers and godmothers, confirmation, and the Lord's supper, are calculated to vindicate the doctrines commonly received in the church of England, and are proposed with a spirit of benevolence and candour.

*Biographia Evangelica: or, an Historical Account of the Lives and Deaths of the most eminent evangelical Authors or Preachers, both British and Foreign, in the several Denominations of Protestants, from the Beginning of the Reformation, to the present Time. By the Rev. Erasmus Middleton. Vol. III. 8vo. 6s. sewed. Hogg.*

This volume contains the lives of Abbot, Bolton, Hilderham, Downe, T. Taylor, Ames, Herbert, Sibbes, Mede, Whateley, Bedell, Davenant, Burr, Potter, Lewis De Dieu, Alting, Twisse, Featly, J. Dod, Palmer, Prideaux, Rivet, Smith, W. Gouge, J. Whitaker, Gataker, Usher, Hall, Janeway, Du Moulin, Harris, Winter, Wilkins, Hale, Reynolds, Manton, Poole, Charnock, T. Gouge, Hamel, Owen, Leighton, Claude.

The arrangement of these Lives is neither alphabetical nor chronological. The latter would have been, in some respects, more useful than the present promiscuous arrangement; but, it is evident, it could not be observed, unless the author had determined from the first, what Lives were to be admitted.



The intelligent reader will perceive, that this work is rather intended for the use of pious Christians than for men of the world, when he is told, that the memoirs of these 'evangelical authors and preachers exhibit the unity of their faith and experience; and illustrate the power of DIVINE GRACE in their holy living and dying.'

This volume is adorned with thirteen elegant prints.

## M E D I C A L.

*Rules for preserving Health, particularly with Regard to Studious Persons. In Three Treatises. Translated from the Spanish of the Rev. Father Feyjoo. 8vo. 2s. 6d. Faulder.*

Both in ancient and modern times, the uncertainty of the medical science, and the contradictory tenets of its professors, have been the object of much ridicule to men of wit and humour. The attacks of those assailants, however, were generally oblique, desultory, and occasional, calculated to afford entertainment, rather than convince the understanding: but the reverend friar, now under consideration, has prosecuted the subject with such resolute steadiness, and in a manner so argumentative, that the satyrists seems almost absorbed in the deliberate enquirer. He endeavours to evince the uncertainty of all medical observations, from the writings of physicians themselves; and if many partial acknowledgments, or complaints, of this nature might be considered as decisive, he has not been unsuccessful. But, notwithstanding the appearance of candid enquiry, we by no means think him entitled to the character of a fair and well informed, much less an unprejudiced antagonist. As an ecclesiastic, father Feyjoo discovers a considerable acquaintance with the writings of several physicians; but they are for the most part such as lived before the art of medicine was reduced to a rational science; and their defects cannot justly reflect any unfavourable imputation on the present state of medical knowledge. The fact seems to be, that the learned friar, who was a man of a studious disposition, had read the works of the ancient physicians so much as to perceive the deficiency in their attainments; but appears to have been wholly unacquainted with the writings of the moderns, in which the science has now reached so high a degree of cultivation. He observes, and with justice, that the art of healing never can be brought to a state of absolute perfection; but this remark reflects no disparagement on the nature or utility of a science, the consummation of which, like that of many other branches of knowledge, must be prevented by the limited faculties of the human understanding.

Judging with regard to the opportunities of information which father Feyjoo has had relative to medical science, his observations are pertinent and sensible; and, in his *Rules for preserving Health*, he has very prudently been guided by experience. Were the Spaniards actuated by the same freedom  
of

of enquiry in other subjects, as the reverend friar has discovered in his observations on physic, the nation would not have remained so long undistinguished for its progress in literature; and the school of Salamanca might again assert the reputation in which it was formerly held.

*A Treatise on the Glandular Disease of Barbadoes: Proving it to be seated in the Lymphatic System. By James Hendy, M. D. 8vo. 2s. 6d. Dilly.*

This disease was described with seeming accuracy by Dr. Hillary, in the account of the diseases of Barbadoes. His merit in the description far overbalanced his errors; and whatever may be the result of the difference between these practitioners, we are inclined to suspect that Dr. Hillary's method of cure is still likely to be successful. In a word, Dr. Hillary thought that the elephantiasis, which Dr. Hendy calls the glandular disease, was the consequence of an imperfect crisis of an intermittent. Our present author thinks that the glands are previously obstructed by the inspissated lymph; and that the fever is only the consequence. We are well satisfied, from his candid account, that the fever is really secondary, and so far, that it is a disease of the lymphatic system; but we think that if the view be confined in this manner, it is with difficulty connected with the remote causes, or the cure. We must however be very short on this subject; so that we shall only suggest, that want of moisture is no sufficient cause for the inspissation of the lymph, since the watery secretions are proportionally diminished; and on no other account can we see any reason for obstruction. The disorder is more obviously connected with causes of weakness; and, in its progress, is attended with the most remarkable symptoms of debility. It is more easy to suppose, therefore, that the exhalents are relaxed, and a larger portion of the gluten is effused than in a healthy body. This more viscid fluid will with greater difficulty pass through the lymphatics, when they are convoluted in glands, or subject to other causes of obstruction. These short hints are intended for others to pursue; but they are supported by a consideration of the different symptoms, and by the effects of remedies of every different kind. Indeed this opinion will explain the causes of the difference between our author and Dr. Hillary: it will support the method of cure recommended by the latter, which we know to have been successful; and will give a more satisfactory account of the effects of ligatures than the system of Dr. Hendy. But we may be asked why is this disease peculiar to Barbadoes? We answer, that it is not so; for it is found on the coast of Guinea and Malabar, in Arabia and in Madeira. It is peculiar to a hot climate, which is consequently dry; but it seems rather connected with the heat than the drought. Endemic diseases are still in an obscurity which we cannot elucidate.



Dr. Hendy's work however possesses great merit as a descriptive performance, and his account of the effects of remedies will be useful. But he is rather too sanguine in his expectations from medicine, and too much inclined, contrary to the advice of Horace, to admire.

## M I S C E L L A N E O U S.

*An Essay towards an English Grammar. With a Dissertation on the Nature and peculiar Use of certain hypothetical Verbs, in the English Language.* 12mo. 2s. 6d. Dilly.

The design of this work is to teach the Grammar of the English language by a methodical collection of observations, comprising all those current phrases and forms of speech, which are to be found in our best and most approved writers.

The author appears to have studied the subject with great attention; and his observations are curious and useful; but more calculated for those who are acquainted with grammar, than for learners.

The examples which he has given in the syntax, and in the dissertation on hypothetical verbs, shall, will, may, can, &c. are chiefly taken from the Scriptures, Shakspeare, Milton, Chillingworth, Algernon Sidney, Locke, Tillotson, Addison, Dryden, Pope, &c. In this collection, we are inclined to think, there are many phrases and idioms which ought not to have been introduced as the basis of grammatical rules, but exploded as solecisms.

Mr. Dryden seems to have entertained a very just idea of some current phrases: 'How barbarously, says he to the earl of Sunderland, we yet write and speak, your lordship knows, and I am sufficiently sensible in my own English; for I am often put to a stand in considering whether what I write is the idiom of the tongue, or false grammar and nonsense, couched under the specious name of Anglicism.' *Dedic. of Troil. and Cressida.*

*School Dialogues for Boys.* 2 Vols. 12mo. 3s. Marshall.

In these Dialogues the author has exhibited a set of puppets, to whom she has attributed some faults; and others, to whom she has ascribed some virtues. By the former, she endeavours to shew her young readers what characters they may expect to meet with, and to guard them against the influence of pernicious counsel, and bad example; by the latter, she shews them what is amiable and honourable, and endeavours to excite a virtuous emulation. Some of the principal topics, which form these Dialogues, are cautions to new scholars, ready obedience, encouragement to a diligent application, docility, piety, progress in learning, neatness, pleasure of obliging, importance of seeming trifles, forgiveness, brotherly affection, transgressing bounds, pride, false modesty, danger of too easy com-

compliance, incitement to industry, œconomy, riots, behaviour at church, punishments, rewards, &c.

The scheme of conveying instruction, by the conversation of boys, is in a great measure new. It is indeed inevitably attended with some prolixity and puerilities: but advice, in this form, is perhaps more commodiously insinuated than in any other, as it is conveyed to the young reader with an air of disinterestedness and impartiality. Boys will listen to the conversation of boys, and receive their decisions without prejudice or suspicion.

*The Mandate of his Grace the Archbishop of Paris.* 8vo. 6d. Coghlan.

The occasion of this Mandate was the ordering Te Deum to be sung in all the churches of the archbishop's diocese, in thanksgiving for the establishment of peace. The original of the mandate we have not seen; but from the present translation, which we doubt not is faithfully enough executed, there is extreme little reason for applauding the eloquence of this prelate.

*Account of the unfortunate Convicts, particularly John Ash, who suffered at Newgate, March 4, 1784.* 8vo. 6d. Rivington.

The contrition and happy frame of mind discovered by these unfortunate men, afford a striking picture of the influence of religion at the hour of death; and present one scene in which the behaviour even of convicts is highly worthy of imitation.

*An Epitaph on the late illustrious Earl of Chatham.* 8vo. 1s. Davies.

The political virtues of the earl of Chatham appear to be faithfully enumerated; but the splendour of the character is diminished by the author's prolixity; and we cannot help regretting that a panegyric on such a subject should be so improperly executed.

*The Modern Atalantis.* 2s. 6d. Kearsley.

We are here presented with the characters and secret memoirs of the most conspicuous persons of high quality of both sexes, in the island of Libertusia, in the Western Ocean. The Atalantis is otherwise entitled, 'The Devil in an Air Balloon.' A most unfortunate title to gain credit. For who, in the island of Libertusia, knows not that the Devil was a liar from the beginning?

#### A D D E N D U M.

Page 429, after l. 15, add—

The epithet, usually applied to Minerva, is γλαυκωπις, which is commonly translated 'the blue-ey'd maid;' but this is not the original idea: γλαυκωπις is derived from γλαυξ, an owl, and signifies owl-eyed.

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